

# Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics,

♦ ♦ Sermons, and Methods of Church Work ♦ ♦

Volume VII.

FEBRUARY, 1906

Number 5

## Textual Search-Lights.

### THE SHEPHERD PSALM. (262)

Psalm 3: 5, 6.

The Shepherd psalm is often looked upon as consisting of two parts, one of shepherd life, the other picturing a banquet with the courtesies of the host to the guest. But the whole song is one of shepherd life, and of the shepherd's care for the flock. The Syrian guest thus explains the last verses: Ah, to think that the shepherd's highest skill and heroism should be lost from view as the psalm begins to sing of it, and only an indoor banquet thought of! The word for table here means simply *something spread out*, and so, a prepared meal. There is no higher task of the shepherd in my country than to study places and examine the grass and find a good and safe feeding-place for his sheep. All his skill and heroism are called for. There are many poisonous plants in the grass, some of which the sheep will eat. One shepherd lost three hundred sheep by a mistake in this task. Then there are snake holes in some kinds of ground; and if not driven away the snakes bite the noses of the sheep. Sometimes there are places where moles have worked their holes just under the surface, and snakes lie in these holes with their heads out to bite the grazing sheep. The shepherd sometimes burns the fat of hogs along the ground to drive the snakes away. Often in holes and caves in the surrounding hillsides there are jackals, wolves, hyenas, or panthers, and the bravery and skill of the shepherd are shown in closing these dens with stones or in slaying the wild beasts with his long-bladed knife. And now do you not see the shepherd figure in the line, "Thou preparest a table before me in the presence of mine enemies?" God's care of a man out in the world is a grander thought than that of seating him at an indoor banquet table.

The psalm closes with the end of the day. At the door of the sheepfold the shepherd stands and the "rodding of the sheep" takes place. The shepherd stands, turning his body to let the sheep pass; he is the door, as Christ said of himself: With his rod he holds back the sheep while he inspects them one by one as they pass into the fold. He has the horn filled with olive-oil and he has cedar-tar, and he anoints a knee bruised on the rocks or a side scratched by thorns. And here comes

one not bruised, but worn and exhausted; he bathes its head with the oil and takes the cup and dips it brimming full from the vessel of water provided for that purpose, and lets the weary sheep drink. God's care is not for the wounded only, but for the worn and weary also. "Thou anointest my head with oil; my cup runneth over."

And when the day is done and the sheep are snug within the fold, comes the thought of deepest repose and contentment: "Surely goodness and mercy shall follow me all the days of my life," as they have through all the wanderings of the day now ended.

The song dies away as the heart that God has watched and tended breathes this grateful vow: "I will"—not shall, but will; for it is a decision, a vow,—*"I will dwell in the house of the Lord forever."* And the song ends, and the sheep are at rest, safe in the good shepherd's fold.

Condensed from "The Song of Our Syrian Guest." Copyrighted by William Allen Knight, *Pilgrim Press*, Boston.

### THE RESTFUL YOKE. (263)

Mark Guy Pearse tells an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy-laden:

"I had finished my sermon when a good man came to me, and said: 'I wish I had known what you were going to preach about; I could have told you something.'"

"Well, my friend," I said, "it is very good of you. May I have it still?"

"Do you know why his yoke is light, sir? If not, I think I can tell you."

"Well, because the good Lord helps us to carry it, I suppose."

"No, sir," he said, shaking his head; "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke, and the yoke was never made to balance, sir as you said." (I had referred to the Greek word; but how much better it was to know the real thing.)

"He went on triumphantly: 'Father's yokes were always made heavier on the one side than the other. Then, you see, we would put a weak bullock in alongside a strong bullock,

and the light end would come on the weak bullock, while the stronger one had the heavy part of it on his shoulder.'

"Then his face lit up as he said: 'That is why the yoke is easy and the burden is light—because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder.'"

"So shall ye find rest to your soul.'"

### PRAYING FOR THE COLD HEART (264)

1 Cor. 12:6.

"And there are diversities of operation; but it is the same God which worketh all in all."

A missionary to an isolated tribe in Central India was confronted by a peculiar difficulty. There were no words in the native language for many of the Christian conceptions, and the missionary was afraid to use the English words, lest, when taken bodily into the language, they would have no meaning for the

people. So he was led to make many shifts to express the ideas he wanted to convey. When he came to the words "Holy Spirit" his difficulties reached a climax. There were no such words in the native language, and he could not explain them in terms of warmth and inspiration and zeal and fervor; because, living in a tropical country, where vitality was low, all of these conceptions were extremely distasteful to the people. Their word for "cold" however, by a curious transposition of ideas was the one which best expressed the idea he wanted to impress upon their minds. In their hot and exhausting climate, anything cold was pleasing and encouraging. So for "Holy" he took the word "cold," and for "Spirit" he took their nearest word "heart," and that tribe is still praying that the "Cold Heart" may come upon them. Could one imagine a stranger way of teaching the warmth and enthusiasm and fire which the Holy Spirit engenders?—Geo. Frederic Williams.

## Parable in Fiction.

### OLD KING SOLOMON. (265)

Isaiah 43:1.

It was in the far-off days "before the war." A drunken, lazy, able-bodied vagabond called in derision King Solomon, had been taken up for vagrancy, and, according to the laws of the state of Kentucky, he was to be "sold into labor for a twelve-month." On the courthouse steps, the sheriff was now offering this stalwart white man for sale to the highest bidder, with a running comment of contemptuous jests to amuse the crowd. But the gibes and mockery seemed to fall upon his good-humored indifference as harmlessly as balls of pith upon a coat of mail. He was at last sold to Aunt Charlotte, an old negress, who had been freed at the death of her mistress. She had known King Solomon when a boy playing with her young master back in the old Virginia home whence they had all migrated to Kentucky, the young master dying on the way. For the last year or two she had given King Solomon a room in her house, and had cared for him.

As the crowd dispersed, leaving the vagrant, and Aunt Charlotte alone, he said, "You have bought me. What do you want me to do?" "Law, honey!" she replied, "I don' wan' you to do nothing! I wuzn' gwine to 'low dem white folks to buy you. G'on home."

Two days later King Solomon awoke from a drunken sleep in the middle of the forenoon to slowly realize a strange silence in the street. Then he became aware of stifling, resinous fumes in the air. A mysterious feeling of terror crept over him. He went to the window and looked out. The surrounding houses were closed. In the street a keg of tar was burning. A cart was before the house into which Aunt Charlotte was putting some household articles. On calling to her, he found that he had been lying for over twenty-

four hours in a drunken stupor; in that time the cholera had broken out; the barber next door was dead and buried; people were dying like sheep and there was no one to bury them. Aunt Charlotte finished by urging him to make haste and flee with her from the town.

With sudden resolution he replied, "Go and save your life. I am not going. I will be needed here. Where are my mattock and spade?" When she perceived his determination, she burst forth, "Dig graves for 'em, when dey call you names on the street, and put you on the block and sell you like a niggah!" She pleaded with him to escape, but when he still refused, she carried her things from the cart back to the house, declaring that she would stay and take care of him.

A little later, going out on the street with his mattock and spade, old King Solomon saw people fleeing to the country. A short funeral procession passed, and he followed it to the graveyard. They found bodies already there waiting burial. The grave-diggers had fled overcome by terror. King Solomon stepped forward to a half-finished grave and began to dig.

All summer long pestilence rioted in the city, and famine lurked in its wake. Through it all towered the powerful figure of the grave-digger, who worked fiercely until sometimes he fell asleep in a half-made grave from sheer exhaustion. Out of what unforeseen depths of nature did he draw the tough fibre of such a resolution. To be alone with the pestilential dead at night, to live for weeks braving swift death itself, is not that heroism?

It was late in autumn and the plague had flown. Court was to open for the first time since spring. On the steps of the courthouse the sheriff was talking to two friends. "It was on this very spot," he said, "the day before



the cholera broke out that I sold him as a vagrant.

And I did the meanest thing a man can do. I held him up to ridicule for his weaknesses and infirmities. If I only had that crowd here now, that I might make old King Solomon a public apology! But nearly every man of them is dead, and old King Solomon buried them." They turned and entered the courtroom. Until then it had not been realized how many were gone. A strange hush brooded over the courtroom. No one noticed the vagrant who entered and took a seat on one of the meanest benches. As the judge looked slowly over the room, he caught sight of old King Solomon, and he hurried down and grasped his hand. He tried to speak, but could not. Old King Solomon had buried his wife and daughter one clouded midnight, no one present but himself.

The oldest member of the bar started up, and followed the example. Then the others, with one impulse, one by one wrung that powerful hand. The vagrant, the grave-digger, had risen and stood, at first with white, dazed face; then, when he understood, his head dropped and his tears fell thick and hot upon the hands he could not see. And his were not the only tears. It was the softening influence of an act of kindness; such power has a single act, of moral greatness to reverse the relations

of men, lifting up one, and bringing all others to do him homage.

Condensed from "King Solomon of Kentucky,"—by James Lane Allen.

### A KING SOLOMON IN REAL LIFE. (266)

Luke 23:43.

Mrs. Ballington Booth tells a touching story of a man who was under sentence of death for murder in a Southern State. He was a foreigner, ignorant, morose, a hardened criminal; the sort of man supposed to be best out of the way. A kind woman went to visit him daily in his cell. To her alone he revealed glimpses of some lingering humanity. The day before his execution she said to him. "The warden tells me you may have anything you want today." She did not at once make him understand, but when he did, the dull face lighted, the sombre eyes shone, the lips quivered.

"I should like," he said, "once more to put my baby to sleep."

So they brought him his motherless baby, by another sunset to be fatherless too. And he tenderly held the little thing in his arms, sung to it, walked to and fro in the cell with it, hushed it to sleep, kissed and gave it back. The law hanged him next morning, and it hanged a man who might have been redeemed, for in his soul there was a father's love.

—*Christian Herald*.

## Illustrations from Life.

J. WEBSTER BAILEY, D. D. FORT WAYNE, IND.

### 'SPEAKING TRUMPET ASSISTANCE.

Mark 1:31. (267)

An Italian Life-saving station sent in its report to the government, and recounted the experiences of the men in attempting to save a wrecked vessel in which many lives were lost. The report contained this sentence: "We attempted to give assistance through the speaking-trumpet, but next morning 20 bodies were washed ashore!"

The day has fairly dawned when it is not enough to preach to men at a distance. Personal contact is absolutely needed. The old lady who had been aided by her church in the way of food supplies, was finally called upon by one of the members. She exclaimed: "The bread and the potatoes, and the meat were all needed, and were very good, but Oh, I want folks!" Nothing can take the place of the loving hand-touch.

### TENDER HEARTED TOM REED (268)

Matt. 5:7.

Boys, never do anything that you will be ashamed of. Never do anything small or unmanly. Thomas B. Reed, the ex-Speaker, said: "I never shot but one bird in my life. I spent a whole day doing that. It was a little Sand-piper. I chased him for hours up and down a

creek. When at last I bagged him, and held him by one of his poor little broken legs, I never felt more ashamed of myself in all my life. I hid him in my coat-tail pocket for fear somebody would see how big I was, and how small my victim, and I never will be guilty again of the cowardice of such an unequal battle."

### REPENTANCE BRINGS PARDON. (269)

Acts 11:18.

Governor Warfield, of Maryland, pardoned a man sentenced to the penitentiary for 18 months on the plea of his own 6 year-old daughter. Four days before Christmas day, (1905), the wife of the imprisoned man called at the executive mansion carrying a baby in her arms. The Governor's little daughter remained in the room during the woman's visit, and listened intently to her pleading for her husband. When the woman had gone out, the little girl took her father's hand in her own, and looking into his face, said: "Papa, don't you think the man ought to be let out of prison if he is sorry? The Governor was so touched by the little one's argument that he signed the pardon. The pierced hands of Christ make precisely the same appeal in the sinner's behalf. If the sinner repents, he will be pardoned.

## HONEY FOR OUR NEIGHBORS. (270)

Rom. 14:7.

In Ireland and Wales there are a great many Bee-keepers. Every 3rd year each owner of of bees is required to distribute some of his honey among his neighbors. Because his bees have gathered their honey from the flowers in the neighboring fields.

We owe a great deal to our friends and neighbors. They have added materially to our happiness and prosperity. And because of this we are bound by the law of brotherly kindness to distribute among them some of the honey of our own prosperity and comfort received through our relationship to Christ.

## RELIGION AND SCIENCE AND NATURE. (271)

Rom. 14:6.

The conduct of men in great emergencies often rebukes the ingratitude and lack of self-control in every-day life. Nansen's countryman, Dr. Sven Hedin, after suffering from hunger and thirst in an unexplored part of Asia, found at length a large pool of clear water. "I thanked God first," said he, "And then felt my pulse. I wanted to see the effect that drinking cold water would have on it. Then I drank and quenched my awful thirst."

Religion and Science, in the face of the imperative demands of the physical nature, thus asserted their controlling power.

## THE WAY OF TRANSGRESSORS IS HARD. (272)

Prov. 13:15.

It becomes every young man to accept this statement as true without learning it by a hard experience. It is said that England paid \$150,000 for Stanley's exploration in Africa. The world accepts Stanley's exploration in Africa. The world accepts Stanley's statements as facts without finding them out through a personal experience. What if all a man knew, of the Dark Continent, he was obliged to pay \$150,000 for? His information would be very meager indeed. Why not be as wise in dealing with the profound statements of Holy Writ.

## PEACE BE STILL. (273)

John 14:27.

When Jesus spoke to the winds and waves of Galilee, he taught the world for all times that no winds or waves on any sea at any time ever subsided or should subside, but somewhere his voice commanded: "Peace be still." A little handful of disciples heard him say it on the sea of Galilee. But the fishermen dwelling about the shores of the little sea heard no voice. They only knew that the storm had abated. Let us all realize that he who is the same yesterday, today and forever, controls now as then.

## PREVENTION PRAYER. (274)

Jas. 2:18.

A little girl came to her mother greatly disturbed because her brother Tommy insisted on setting a trap for birds. Her mother told her to pray over it and that no doubt God would show her a way to help her brother to give up the cruel sport. An hour later the little girl again appeared before her mother, and said: "I don't believe Tommy will catch any more birds." "Why do you think so?" asked the mother. "Because I went out in the yard and smashed his trap."

That is exactly what the earnest seeker after peace must do. He must surely pray, but he must smash his trap, give up his sins.

## THE COMING GENERATION. (275)

The engineer lay dying beneath his broken engine. His train was wrecked. The train-crew were endeavoring to extricate his crushed form—when he said: "Boys, never mind me. Run back and flag the next train!"

Brave man! There is always "the next train." There is the on-coming generation. The track must be cleared. Out of the future that train is fast bearing down upon us. Be careful of your own train. There is another behind you!

## DWARF SINS. (276)

Prov. 30:24-28.

Henry M. Stanley says that the most formidable foes he and his men encountered in Africa, were not the giant blocks, fierce though they were, but the diminutive Wambutti Dwarfs. These little men, with their bows and poisoned arrows, could hide behind a bunch of leaves, and shoot their arrows all unseen. Men and women everywhere need to be on their guard against the tyranny of the Dwarfs—the little insignificant habits that endanger the peace and comfort of home. These are their real and dangerous faces.

## NOT UP TO REQUIREMENTS. (277)

Rom. 3:23.

A gentleman had a son whom he wished to get into the police force of N. Y. city. In due time the young man was summoned to pass the required physical examination. He passed successfully every test but one. Every policeman on the N. Y. city force must be at least 5 feet 8 inches tall. This young man, when measured, was found to be 5 ft. 7½ inches high. He did not miss the mark by a foot, nor by an inch, but by one little half-inch. Yet that was enough to throw him out. The question with God is not: "How far have you departed from the line of truth or purity?" but, "Have you missed the mark?" "All have sinned and come short of the glory of God."



## Present-Day Parables.

F. M. BARTON.

### CHRIST IN US. (278)

2 Cor. 3:2.

Three little girls in Buffalo, N. Y., stood before a beautiful window on Christmas eve. A gentleman standing near noticed that the smallest child was behind. The two other girls were describing to her the many beautiful Christmas toys they saw in the window. We must make this blind world see Christ through our eyes.

### A WITNESS FOR CHRIST. (279)

Num. 23:10.

The people in John the Baptist's day said of him: "He did no miracles, but all things whatsoever he spake bore witness to the Christ." This was the best possible encomium. Nothing finer can be said of any soul after its life-work finished. Though quite uneventful and very ordinary, if the life has borne witness to Christ, it has been well lived.

### TINKERING WITH LIFE AND DEATH.

(280)

Charles Eliot Norton, formerly professor of literature at Harvard, said to have been a friend of Longfellow and Lowell, has joined forces with a Miss Hall, and has put forth the following manifesto:

"The principle that it is a duty to prolong every human life as long as possible, at whatever cost, has hitherto been generally accepted. Its main support has been the doctrine of the sacredness of human life. The doctrine and the practice have both been pressed too far. There is no ground to hold every human life as inviolably sacred and to be preserved, no matter with what results to the individual or to others. On the contrary, there are cases to which every reasonable consideration urges that the end should be put.

"Setting aside all doubtful cases, no right thinking man would hesitate to give a dose of laudanum sufficient to end suffering and life together, to the victim of an accident from the torturing effects of which recovery was impossible, however many hours of misery might be added to conscious life by stimulants or surgical operations.

"Nor should a reasonable man hesitate to hasten death in the case of a mortal disease, such, for example, as cancer when it has reached the stage of incessant severe pain and when the patient desires to die. The prolongation of life is such a case, by whatever means, is mere criminal cruelty.

"Or, take another instance, that of an old person whose mind has become a chaos of wild imaginings productive of constant distress not only to the sufferer, but to all who live with and attend him. The plain duty in such a case is not to prolong, but to shorten life."

Miss Hall thinks that the children of the slums should be included with the insane,

degenerate and hopelessly ill. The parents of the slum children might propose that the professor and the lady take their own medicine, under the hopelessly insane division. These persons seem to think that they must tinker with the divine loom on which the shuttles of life and death have been passing to and fro since time began. They seem to imagine that the thread has broken, or that the pattern is lost. But if they insist on tangling up the threads, let them go at something more apparent to every one. The insane, the old and the slum children do very little harm, always more sinned against than sinning. If they want to run a Twentieth Century Limited to the Styx, and cut down the time 10 or 20 years, let them pronounce death sentence on the thick-necked saloon-keeper, whose traffic is responsible for the slums, and for much of the insanity, on the man who makes drunkards of the slum boys, and harlots of the slum girls, and causes the "constant distress of the old" and fearful "imaginings" by wrecking their sons and their daughters.

Drunkards' wives undergo more actual suffering and torture than the victims of the inquisition of the dark ages. One of them said not long since:

"No, I wouldn't mind starving so much, but a crazed maniac expected home at any late hour in the night, with some bludgeon in his hand to beat me and the children to death, no rest by day or night, but a constant looking for the murderous hands of my drunk-crazed husband, is awful and beyond my endurance."

The almost daily murder of some woman by a drunken husband would indicate that her fears were not imaginary.

The theory will find many adherents who will be handicapped in spreading it. They are locked up for life, and the charge against them is not the relief of human life, when in their opinion it should be cut off, but the shorter and not so elegant one of—murder.

### "I HAVE A WAY." (281)

Prov. 15:19; John 14:4-6.

If the daily papers and the big magazines don't stop getting so religious, (or righteous would be the better word) the religious papers will have to go out of business, or invade the secular field. Thank God for it—there never was a time when righteousness and the things that make for it, got so much space, or top of column, first page position as now.

Lincoln Steffens, that journalistic surgeon who has made so many successful operations and laid bare so many pus cavities in corporate greed, and has held so many clinics where the strong characters have been examined, with the gentleness of a woman in January McClure's laid open the breast of Mark Fagan, Mayor of Jersey City, N. J., and gave a glimpse of the heart-beats of a man who has stood against corruption and graft like the



Irishman's stone wall that was three foot high and four foot broad and if you knocked it over it would be higher than it was before.

His reticent reverence concerning his religious life, voiced in the simple sentence: "I have a way" and its depiction by Steffens will become classic. It is a fit subject for a poem.

Steffens after discovering how Fagan had stood up against the threats of leaders to annihilate him, and followed his ideal to make Jersey City a good place for people to live in, decided to follow him around the shops where he was asking for votes, and find out the secret of his power. The following is reproduced from January McClure's by permission: "Why don't they laugh at or josh the Mayor. Why don't they give him a song and dance?" one said.

One man in a group I joined before the Mayor reached it, did say he was going to "have some fun with Mark," and the others in a mood for horse play, dared the bold one to ask Fagan for "the price of a drink." I thought the man would, but when Mark came up, saying, "I am Mark Fagan; I have been mayor for two terms and I have tried to serve you," etc., etc., the bold man was silent; they were all respectful, and the psychology was plain enough. The Mayor speaks, what Connolly calls "his little piece," with dignity, with the grave dignity of self-respect, and you feel, and those men feel, the perfect sincerity of Mark Fagan.

But that didn't satisfy Jim Connolly, and it wouldn't satisfy anybody in Jersey City. It didn't satisfy me, and since nobody else could help me, I went to Mark himself. I went to his home with him, and I asked him questions. He squirmed, and it wasn't pleasant for me, but I had a theory I wanted to test. Maybe it wasn't right to probe thus into the soul of a man, and maybe it isn't fine to show what you see. It hurt Mark Fagan, that interview, and the report of it will hurt more. But I am thinking of those of us who need to see what I saw when I looked in upon the soul of Mark Fagan.

Why had he done the things that had been done for Jersey City? That was the main question. He said he hadn't done those things, not alone. His cabinet had done them. He gave full credit to his associates, and he gave it honestly, as if he wished to be believed. But as Record says, whatever of knowledge and resources he and the rest contributed to the Mayor, it was the Mayor who furnished the courage, the steady will—the transparent character.

"What is your purpose, Mr. Mayor?"

He elaborated his idea of making Jersey City pleasant. He talked about clean streets, good water and light service, and schools. "Now the schools—I think the schools should not be shut up when school is out. Don't you think it would be nice if the mothers could go there, and the girls, and learn to sew and other things? I'd like to have a gymnasium in the schools; and a swimming tank. The schools ought to be the place where the people of the neighborhood go to read and hear lectures,

and hold meetings, and for the children to play. Do you think that is foolish?"

He hadn't read of the efforts elsewhere for these ends. He was glad to know his scheme had struck others as feasible.

"I don't see why things shouldn't be useful, like that, and pretty. Do you think it would be foolish—I haven't talked about this to the others, but do you think it would be so foolish to have flowers in the schools?"

"Why do you care about other people? You seem to like men. Do you, really?"

His look answered that, but he went on to talk about his boyhood and his experiences as an undertaker.

"What do you mean by the people? The poor people? The working people? When you address a crowd, do you appeal to labor as labor, to the unions, for example?"

"Oh, no. I never do that. I mean everybody. The poor need the most, and most people over here work, but by people I mean men and women and children, everybody."

"Railroad presidents? Do you hate the railroads?"

"No," he said, reflecting. "They do a good deal that is wrong. They corrupt young men and they don't care anything about Jersey City. They should stop corrupting politics, but you can't expect them to look out for us. We must do that." He paused. "I have hated men, almost, some of these corporation men, but I don't any more. I used to hate men that said things about me that weren't true, that weren't just. But I've got over that now."

"How did you get over it?"

"I have a way," he said, evidently meaning not to tell it.

"You must have been tempted often in the four years you have been in office. Have you ever been offered a bribe?"

"Only once, but that was by a man sent by somebody else. He didn't know what he was doing, and I didn't blame him so much as I did those who sent him."

"But the subtler temptations, how did you resist them?"

"I have a way," he said, again.

This time I pressed him for it; he evaded the point, and I urged that if he knew a way, and a good way to resist political temptations, others should know of it.

He was most uncomfortable. "It's a good way," he said, looking down. Then looking up he almost whispered: "I pray. When I take an oath of office, I speak it slowly. I say each word, thinking how it is an oath, and afterward I pray for strength to keep it."

"A silent prayer?"

"Yes."

"And that helps? Against the daily temptations, too?"

"Yes, but I—every morning when I go up the steps of City Hall, I ask that I may be given to recognize temptations when they come to me and—to resist them. And at night, I go over every act and I give thanks if I done no injury to any man."

"When you were considering whether you would give out that letter to Governor Mur-



phy, why did you say 'let the consequences go?'

"Well, when anything is to be done that I think is right, and the rest say it might hurt my political career, I ask myself if such thoughts are tempting me, and if I think they are, I do that thing quick. That was the way of the Murphy letter."

"They say you want to be Governor of New Jersey?"

"I know that I don't," he said quietly. "I have asked myself that, and I know that I don't. I don't think that I would be able to be the governor, I mean able to do much for people in that high office."

"What do you want to do, then?"

"Why, what I am doing now."

"Always? Do you mean that you'd like to be Mayor of Jersey City all your life?"

He looked up as if I had caught him at something foolish or extravagant, but he answered:

"If I could be—if I could go on doing things for the people all my life, as Mayor, I should be very happy. But I can't, I suppose, so I shall be satisfied to have done so well that whoever comes after me can't do badly without the people noticing it."

"Well, what do you get out of serving others, Mr. Mayor? Try to tell me that truly."

He did try. "I am getting to be a better man. You know I'm a Catholic——"

"Yes, and some people say the Catholics are against the public schools. Why have you done so much for them?"

He was surprised. "I am mayor of all the people, and the schools are good for the people."

"Well, you were saying that you are a Catholic——"

"Yes, and I go to confession every so often. I try to have less to confess each time and I find that I have. Gradually, I am getting to be a better man. What I told you about hating men that were unfair to me shows. Some of them were unfair; from hating them I've got so that I don't feel anything but sorry for them, that they can't understand how I'm trying to be right and just to everybody. Maybe some day I will be able to like them."

"Like them also! What is it, Mr. Mayor, altruism or selfishness? Is it love for your neighbor or the fear of God that moves you?"

He thought long and hard, and then he was "afraid it was the fear of God."

"What is your favorite book, Mr. Mayor?"

"The Imitation of Christ.' Did you ever read it? I read a little in it, anywhere, every day."

I wouldn't tell Jimmy Connolly, nor "Bob" Davis, nor Sam Dickinson, nor, to their faces could I say it to many men in Jersey City; I rather write than speak it anywhere in this hard, selfish world of ours, but I do believe I understand Mark Fagan, how he makes men believe in him, why he wants to: The man is a Christian, a literal Christian; no mere member of a Church, but a follower of Christ; no patron of organized charities, but a giver of kindness, sympathy, love. Like a disciple, he

has carried "the greatest of these" out into the streets, through the railroad yards, up to the doors of the homes and factories where he has knocked, offering only service, honest and true, even in public office. And that is why he is the marvel of a "Christian" community in the year of our Lord, 1905. And, believe me, that is how and why Mark some day will make his Jersey City "pretty." This gentleman has found a way to solve his problems, and ours, graft, railroad rates and the tariff. There may be other ways, but, verily, if we loved our neighbor as ourselves we would not then betray and rob and bribe him. Impracticable? It does sound so—I wonder why?—to Christian ears. And maybe we are wrong; maybe Christ was right. Certainly Mark Fagan has proven that the Christianity of Christ—not as the scholars "interpret" it, but as the Nazarene taught it, and as you and I and the Mayor of Jersey City can understand it—Christianity, pure and simple, is a force among men and—a happiness. Anyhow this is all there is to the mystery of Mark Fagan; this is what he means—"A servant of God and the People," by Lincoln Steffens, in *January McClures*.

#### PENITENCE AND PUNISHMENT. (282)

Following is the dedication to Lawson's book "Frenzied Finance." It might well be called Lawson's Gospel, and it is a good one. Preachers might do worse than to preach on Penitence and Punishment:

TO PENITENCE AND PUNISHMENT  
THIS BOOK IS DEDICATED.

To Penitence: that those whose devilry is exposed within its pages may see in a true light the wrongs they have wrought—and repent.

To Punishment: that the unpenalized crimes of which it is the chronicle may appear in such hideousness to the world as forever to disgrace their perpetrators.

To Penitence: that the transgressors, learning the error of their ways, may reform.

To Punishment: that the sins of the century crying to heaven for vengeance may on earth be visited with condemnation stern enough to halt greed at the kill.

To Punishment: that public indignation may be so aroused against the practices of high finance that it shall come to be as culpable to graft and cozen within the law as it is lawless today to counterfeit and steal.

To Penitence: that in the minds of all who read this eventful history there may grow up a knowledge and a conviction that the gaining of vast wealth is not worth the sacrifice of manhood, and that poverty and abstinence with honor are better worth having than millions and luxury at the cost of candor and rectitude.

#### USELESS KNOWLEDGE. (283)

James 4:17.

A man named Dew, living at Canastota, N. Y., is said to have a most remarkable memory for dates and births and deaths, and daily incidents.



He was asked, "What was going on twenty years ago today?"

"Let me see, July 16, 1885, I was cutting wheat for McCleary Lockhart. That date fell on a Thursday. I drove Mart Lamb's team, a gray and a bay. There was a hard storm the night before, and I remember Bill Reed of Oneida Valley drove into Lockhart's barn to get out of the wet. Said it was about the worst storm he ever saw."

Mr. Dew then went on to remark that a certain woman died in a neighboring village July 16, 1885, and this led to a series of recollections of various local occurrences of July, twenty years ago, and without hesitation he gave the date and day of the week, the weather conditions and other data.

Some persons know even the details of the way the salvation—have been familiar with it for years, but unless they act upon it, their knowledge will be like Mr. Dew's, worth only the paper it might be written on.

### THE INFLUENCE OF ART. (284)

Matt. 15:19; Jer. 17:7; Ezek. 18:31.

It is contended by many who seek to climb over the wall and not enter in by the strait gate that art and music and influence of material things will make the world better. Those in contact know that you have to dig deeper to purify the springs of human nature.

The mayor of Paterson, N. J., was a so called model, moral man, and over the mayor's desk in his private office in the Paterson Savings bank was an engraving depicting a widow with two children in consultation with a venerable lawyer who is scrutinizing a legal document. The picture is called "A Flaw in the Title." With this picture staring him in the face the mayor for eight years duped hundreds of just such women and children in connection with his building and loan association, assuming spurious mortgages in return for their savings. Last August he became a fugitive from justice.

### FAITH AND CANDLES. (285)

Williams of Wern was preaching at Dolyd-delen, and in the course of his remarks he said: "Hold prayer meetings through the whole parish; go from house to house—to every house that gives an open door. Make it the burden of every prayer that God should come here to save. If God has not come by the time you have gone through the parish once, go through it again; but if you are in earnest in your prayers, you shall not go through half the parish before God has come to you." Among those attracted to hear the famous preacher was one woman, old, and lonely, and irreligious. She was accustomed in her cottage to use the light of a rush candle; but for a prayer meeting she felt nothing poorer than a wax candle would do. Next morning she bought two, to be ready in time. But the months passed, and no prayer meeting called

at her lowly door. She went at last to the shop where she had purchased the two wax candles, and asked diffidently, "When is the prayer meeting coming to my house?" "Prayer meeting at your house! What prayer meeting?" "The prayer meeting which Mr. Williams of Wern said was to go from house to house. I bought two candles nearly a year ago, and have gone to bed many a time in the dark, leaving them unburnt, lest the meeting should come and find me without a candle. The word struck home; the shopkeeper told it to the church; the pilgrim prayer meeting was started, and the preacher's prophecy fulfilled.

—*British Weekly*.

### NEW YEAR RESOLUTIONS. (286)

The following resolutions printed on the cover of Everybody's January Magazine are strong, and the world would be a better place to live in were everybody to subscribe to and obey them. But I am reminded that General Bill Gibson once said: "I hold the flag of my country as high as any one, and revere it as much, but the highest place I can place it is just beneath the cross, and that is highest place any true man can place it." It might be out of place for Everybody's to have put at the top a clause headed

#### MY GOD.

Resolved to become a seeker after God, and a follower of Jesus Christ, the manifestation of God in the world; and through the strength and grace which he vouchsafes to them that believe on him and obey him to be the captain of myself, and not a slave of appetites, or desires; to learn of him how to unselfishly love, live for and serve others; thus fitting myself to be of the greatest use as a citizen of My Country, a friend of neighbors and a true man to myself; or something like that! Here are the resolutions:

#### MY COUNTRY

Resolved, to become a Soldier in the Army of the Common Good; never to suffer graft in silence, nor endure the acquaintance of grafters; to enforce the Square Deal, and in all my relations with politics and government to remember that I am first of all an American.

#### MY NEIGHBORS

Resolved, to lend my neighbor in need a helping hand; to be kind; to judge tolerantly; to be patient with affliction or misunderstanding; to extend to others the degree of courtesy and consideration I require them to accord me.

#### MYSELF

Resolved, to play fair; to speak true; to hold sacred my pledge, my friendships, and my obligations; not to ask another to do aught I dare not or would not do myself—above all, ever to keep well in mind that wealth is no corollary of worth and success no evidence of character.

Witness my hand and seal

(Signed) .....



# Illustrations for the Church Year.

W. L. HUNTON.

## FALSEHOOD SHUNS THE DAYLIGHT.

Matt. 13: 25. (287)

Falsehood shuns daylight. The wicked are always cowards. The deceiver dissimulates in order to conceal his real character. Satan goes to the woman in Adam's absence; he creeps into Corinth after the apostle has departed. He goes around to pervert the unsuspecting peasants while Luther is shut up in Wartburg Castle. Trust not the man who is shy of his confession in the presence of others. Beware of that man who speaks ill of his fellow behind his back.

## ETERNITY WILL BE THE HARVEST OF TO-DAY. (288)

Matt. 13: 30; Gal. 6: 7-8.

A sculptor showed a visitor his studio. It contained a curious statue. The face was concealed by the hair, and it had wings on its feet. The sculptor interpreted it. Its name was "Opportunity." Its face was hidden because men do not know when he comes. He had wings because he is soon gone and cannot be overtaken.

We can sow for a good harvest, or we can do like the Sioux Indians, who, once, when sent a supply of grain for sowing, ate it up. Men are constantly sacrificing their eternal future to the passing enjoyment of the present moment.

## THE ULTIMATE REWARD OF HONEST SERVICE. (289)

Matt. 20: 8.

A lawyer employed a carpenter to build a barn-yard fence at a fixed, but small figure. The workman did such careful work that the lawyer, fearing it would cost him more, told him to do a rough job. The carpenter's reply was, "I shall do it well for the job's sake, and not for additional pay, sir." Later the lawyer, as a judge, had the awarding of one of the largest public contracts in this country. Noting the name of the fence builder among the bidders, he awarded him the contract, feeling sure that it would be honestly and well built. This contract led to others, and made the man who built a fence for the sake of the job, an extremely wealthy man. Though not saved by our works, they are counted to us for righteousness, and are remembered in heaven.

## THE GARDEN, NOT THE LABORATORY.

Luke 8: 11. (290)

The chemist takes the seed into the laboratory; he analyzes it and gives you the details of its composition; but he fails to find life. The gardener may know nothing of its chemical composition, but he plants and cultivates it, and lo, it grows and bears fruit. There is a mystery of power in the

Word, which the Critic cannot discover, but which every true child of God realizes as the fruits of the Gospel abound in the world, the church and his individual life.

## THE SEED OF GOOD AND EVIL.

Luke 8: 4-8; Gen. 8: 22. (291)

It is a legend of Brittany that all the harvests of the land came from one single wheat grain, brought in the beak of a single robin. It is even thus that the seed of well and evil doing spreads. In Australia there are leagues on leagues covered and rendered useless by stubborn, gigantic thistles, and it is well known that all sprang from one single thistle brought over by a Scotchman, and planted in his garden. Every single act is a seed of righteousness, or of sin. The harvest is great. We are responsible for the sowing.—Farrar.

## SIGHT THROUGH THE WORLD.

Luke 18: 35-43; John 5: 39. (292)

A man a few years ago went from the Far East to Jerusalem, in order to make a survey of the Holy Land. He was a noted Jewish lawyer. He took a Testament with him, not because he believed it was the Bible, but because he believed it would help him to find out the true geography of the Holy Land. While seated on the hill-side one day, he began to read about that land, and his eye fell upon the margin referring him to the 22nd Psalm and the 53rd chapter of Isaiah. He read them over, and instead of finding out the geography of the Holy Land along the Mediterranean Sea, he found the Holy Land in heaven, and became one of the greatest converts to the true faith among the Jews, and at this day is preaching the Gospel of Christ to thousands of people every Sunday.—S. P. Long.

## LENTEN SELF-DENIAL. (293)

Matt. 6: 16-18.

Is this a fast to keep  
The larder lean and clean  
From fat of veals and sheep?

Is it to quit the dish  
Of flesh, yet still to fill  
The platter high with fish?

Is it to fast an hour,  
Or ragged to go—or show  
A downcast look, and sour?

No! 'Tis a fast to dole  
Thy sheaf of wheat and meat  
Unto the hungry soul.

It is to fast from strife,  
From old debate and hate,  
To circumscribe thy life.

To show a heart grief-rent:  
To starve thy sin, not bin—  
And that's to keep thy Lent.

—Robert Herrick.

## Soul-Searching Illustrations.

ERNEST H. MacEWEN, Cheshire, Mass.

### INDIFFERENCE. (294)

Luke 13: 34.

In a large establishment a great many truckmen were employed in loading and unloading barrels. There was danger in the work, and each year showed a number of broken legs. To avoid this, they were provided with skids equipped with ratchet teeth, which device effectually prevented a barrel from slipping away from them and rolling down. But it was of little use. The truckmen laughed at them, called them toys for children, and went ahead loading and unloading without the skids. They preferred the risk of breaking their legs to using such inventions.

Thus it is that men are careless of dangers to the soul. Thus it is that they reject the means offered for their safety, and go on in their own way, regardless of God and man, moving in opposition to the commands and entreaties of Him who is our best friend.

### THE GOSPEL RIVER. (295)

Ez. 47: 9.

Ezekiel tells us of the life giving river, whose flow is ever increasing and bringing blessing to the land through which it passes. It changes the character of the land, and brings fertility where there was none. So the Gospel influx blesses a man's life, and opens it up to the richest fertility and life. It makes it useful only for good. Recently there has occurred a wonderful illustration of this fact in nature.

In the extreme southeastern part of California is a great valley, which in some parts is two hundred and sixty feet below the sea level. The geological formation of the country shows that it was formerly connected with the Gulf of California, and was filled with salt water. It became separated from the sea, and the salt water evaporated, leaving an alkali desert. About a year ago, when the Colorado River was low, a canal was dug to irrigate the valley. Last winter, owing to high freshets, the river cut out the banks of this canal, so that for some months the greater part of the water of the Colorado River flows into this valley. Already a lake eighty miles long and thirty miles wide has been formed, and the water is still rising. The Southern Pacific Railroad has been compelled to change its road-bed. High authorities say that eventually a million acres will be covered over, and a great fresh water lake will be formed. Engineers have tried to restore the river to its old channel. It still flows on to form the lake

### IS FAILURE ALWAYS POSSIBLE?

Phil. 2: 12; Rev. 3: 11. (296)

It would seem from the human point of view that failure is always possible. The Scriptures, speaking from this standpoint,

continually warns that we may fail. So the Apostle bids us work out our salvation with fear and trembling, and Christ commands to hold fast what we have, ere it slip from us and is gone. The following, from a recent issue of Harper's Weekly, is an effective illustration of the fact:

At one time the late W. C. Prime, while traveling in the East, had accumulated a fine assortment of Oriental porcelain and pottery, including a great many bowls of wonderful workmanship. These, packed in straw, journeyed perilously on the backs of camels from Damascus to Beirut, where they were taken on a sailing vessel to Marseilles, thence to Havre by wagon, and finally over the sea to the United States. Arrived at the custom house, Mr. Prime was summoned to pay the duty. The collection was unpacked and found to be in perfect condition. Mr. Prime himself superintended their repacking and had them sent to his house. An hour after delivery he unpacked his treasures, to find nothing but a mass of broken pieces. The pottery had made the perilous journey from Damascus to New York only to be broken in getting from the custom house to his home in Twenty-third Street.

### WE LOVE HIM BECAUSE HE FIRST LOVED US. (297)

I Jno. 4: 19.

It is the love of God that melts our hearts. Once we become convinced of that, we love Him in return. It is hard for us to admit of the fact that He does because of our sin. We are more apt to imagine that God is angry with us, than that He loves us. But when we are convinced, a new power takes hold of us and changes our character. The following singular story, vouched by a Christian gentleman, has it parallel in hundreds of spiritual histories:

A young man, the son of wealthy Christian parents, had become wayward and extravagant in his habits, and finally quarreling with his father because he had refused all the money he demanded, left home, and abandoned himself to a life of sin and shame. Becoming at one time very much straightened in financial matters, he determined to break into his father's house in the absence of the family, thinking, since he knew where the valuables were kept, that he would find what he needed. "My father owes me a living," he said to himself, "and I will have it."

He succeeded in effecting his entrance, and amid its death-like stillness he began his search. Coming upon some valuable papers, he found among them, his father's will. He began to read it, and to his utter astonishment he found his own name with a large bequest beside it. The father with whom he had quarreled, against whom he had cherished such bitterness—the father who, he supposed, was angry with him, and



hated him—could it be possible that he loved him, and intended, if he came home, to treat him as a son? That thought took possession of him. The purloined will became a message of love to his heart, and ultimately led to his reformation and reconciliation with his father.

### SINNING IN SECRET. (298)

II Tim. 3: 5-7.

A great agitation has been caused over a recent ruling of the Federal Commissioner of Internal Revenue, with respect to patent medicines. One paper remarks: "The most dangerous sort of inebriation is that which is indulged in by stealth. Drinking straight whiskey is bad enough, but drinking whiskey under pretence of toning up the liver, or purifying the blood, or correcting the stomach, or fortifying the nerves is worse." Sinning in secret, while in the open, living as if you were true, is the most dangerous sort of sinning. You commit a double wrong. You not only injure yourself by the sin, but you weaken some of the finer sensibilities of your moral nature by appearing what you are not.

### CHAINED BY HABIT. (299)

In the August number of Popular Mechanics, a newly patented fire-alarm box that handcuffs trickers is described. The box has a small door in front, and as soon as this is opened a large gong begins sounding, attracting attention to that place. On the inside are two small doors with a slot through which the hand must be thrust to send in the alarm. When the party sounds the alarm through this slot, a rubber lined handcuff slips over the hand, the doors fly open releasing a chain about three feet long, and he is a prisoner until the fire company arrives to see where the fire is. Ah, so it is many a man wishing to play a trick, or take part in a wrong, or to do that which is called smart, finds himself chained by a habit that he cannot break—by a sin that he cannot overcome.

### STAND FAST. (300)

Eph. 6: 13.

Some of the greatest victories of history have been won by the standing fast process. The Christian Church today needs more men who will stand fast before the foe. At the battle of Waterloo it was the standing fast qualities of the British soldiers that saved the day. They stood a human wall, like columns of steel. The French poured volley after volley of shot and shell into their ranks. Men were mowed down like grain. Amidst the din of battle, but one cry was heard, "File up! File up!" And men stepping over the bodies of dead comrades again formed the line. Napoleon could not defeat such men as that. Having done all they stood.

### INFLUENCE. (301)

Jno. 20: 3-8.

One Summr, it was my custom in going to and fro to a certain place, to cross a large vacant field, in order to make a short cut. The path across this field was very crooked. Somebody crossing that field had marked out that path. Every person who followed walked in his footsteps. Here is the power of influence. Men do things that others do. How careful we should be that our lives set the best example.

### IT IS FOR ETERNITY. (302)

A great painter was once observed careful retouching a certain painting of his. He would add a touch here and there. He would cover with other color. He would darken this or brighten that. Some one asked why he did so. He replied, "I am painting for eternity." We are living and working for eternity, and it behooves us to make the best of everything that the result may be all that God would desire.

### PEOPLE WHO "WAKE UP" TOO LATE. (303)

Matt. 25: 1-13.

One of our great publishing houses in advertising a certain set of books, mentioned the fact, that when the offer would be withdrawn, there would be many people would wonder why they were so foolish as to put the matter off until it was too late. This is a common occurrence. We are constantly doing just that thing. Jesus tells us of men who go to the very throne of heaven only to find there that they have waked up too late. Some years ago the Wilson House of Atlanta, Ga., caught fire in the night. The servants ran from room to room waking up the sleeping guests. A servant went to a room where two men were sleeping in a bed. He waked both as he thought and passed on. One of the men hastily jumped up and prepared to get out. He observed that the other had not stirred and so he vigorously shook him. But he only moaned and went to sleep again. He took him up and stood him on his feet and shouted in his ear, "This house is on fire, wake up." Thinking that this had accomplished the purpose he rushed out expecting the other was following. He did not but with a moan and a groan he fell over on the bed and went to sleep again to wake up too late. The door was shut. Oh the bitter grief and disappointment of having meant to do it, and then encountering the closed door and the solemn voice of refusal.

"No light had we: for that we do repent:  
And learning this, the Bridegroom will  
relent.  
Too late! too late! ye cannot enter now.  
No light, so late! and dark and chill the  
night!  
Oh, let us in, that we may find the light!  
Too late! too late! ye cannot enter now!"

# The Pastor's Relation to the Sunday School.

In the symposium on the "Pastor and the Sunday School" there is unanimity upon two things: the pastor should be present in the Sunday School and have oversight of all that goes on there; he should not teach a class regularly, only in exceptional cases.

The great importance of the Sunday School in the pastor's work in the church is generally recognized.

Following are the questions asked in connection with the symposium on "The Pastor's Relation to the Sunday School." The prize was awarded to Adam Reach, Congregational Church, New York City.

1. Should a pastor ever take the superintendency?
2. Ought he to teach a class?
3. Is it wise for him to review the lesson each Sunday?
4. How often during the year should the Sunday School take the time of the regular service, and should it be morning and evening?
5. Do parents who come to church services conducted by the Sunday School become interested in the regular church services?
6. What method do you use in bringing the older children into contact with the church, and do you know that the teachers ever bring the matter of personal salvation to the older scholars?
7. Is any effort made to have the older scholars attend the regular church services?
8. Is the opinion becoming general that the Sunday School and Young People's meeting furnish all the religious training and exercise needed. And do you combat this or do your work for young people through these two agencies?

## THE PASTOR'S RELATION TO THE SUNDAY SCHOOL.

Adam Reach, Forest Ave. Cong'l Church, New York.

1. The pastor should never be superintendent when a suitable person be had. Rather than a retrograding school let him step in.
2. Let him forswear a class. It will rob the other services of needed force. Many pastors are forced by conditions to teach, very few choose it.
3. The pastor is tempted to talk too much. Occasionally he may review the lesson. Others can do this as well. He must avoid becoming "a tale that is told."
4. The Sunday School should occupy service time twice or three times yearly. Whether it be twice or three times; morning or evening; whether it be Christmas, Easter and Children's Day, or some intervening Sundays, will be determined by the nature of the community. Too often repeated, these occasions lose their effect.
5. As a wholesale method for interesting the parents it is not a success. If followed up closely, a few may be interested. Their primary and sole interest is in the children. As a general bond between scholars and school, church and home, it is effective.
6. The pastor's class is a sine quanon. After one or two special services in the school, call them what you may, let two or three classes be formed, according to the age and convenience of the young people, and let the pastor give his best attention to them during a thorough catechetical course; and the question "why don't the young people join the church," will disappear.
7. The way to attract young people to the services is to make services simple, bright and hearty. Let a cordial notice be given each Sunday in the school. Go-to-church bands lose as much by lapsing as they gained by temporary high-pressure. Carried out year by year as part of a system they yield good results.
8. The present shallowing of religious thought brings relative depreciation of the church and its services both in the mind of the world and in that of some Sunday School and Christian Endeavor workers. It is symptomatic of youth and raw zeal, not of permanent attitude. No petty, partial, narrow sentiment can hold its head up in the presence of the fundamental truths of the church, the kingdom and fellowship. The remedy lies in the pastor's hand.

## THE PASTOR AND THE SUNDAY SCHOOL.

By The Rev. A. Oscar Browne, M. D., B. D., Southwestern Superintendent of Sunday School and Young People's Worker for The Presbyterian Church in the United States, Texarkana, Tex.

The Pastor should be a Power in the Sunday School. If he is not, something is wrong.

## PREACH, PRACTICE, PRAY, PROMOTE.

1. The pastor should preach on the subject. A sermon on Sunday School work would be an agreeable surprise to some people. Facts and figures, not far to seek, properly presented, would grip the conscience of any congregation. He should practice what he preaches. The Sunday School should also be a subject of prayer with him. In every possible way he should promote its interests.

## ATTEND, ATTRACT.

2. The pastor should attend, though not as superintendent, except in emergency. He should attract people by his own presence, and help to make the Sunday School work so attractive and helpful as to hold the people when they come.

## STUDY, STIMULATE, SPIRIT-FILLED.

3. The pastor should "Study to show himself approved." He should not be tied to one class. He should be the teacher of teachers, and in a special sense the teacher of the whole school. He should be diligent to know that all the teachers "rightly divide the word of truth." Thus he will be able to stimulate teachers and pupils to more faithful work; particularly if, also, he be Spirit-filled.

## TEACHER-TRAINING, TACTFUL, TONIC.

4. The pastor's equipment seems to make him the logical man for Teacher-training. He should not only be willing, but eager to enter this open door. In every relation with the school, the pastor should be tactful; and his example should be a tonic.

## ORGANIZE, ORDER.

5. The pastor knows that thorough organization is essential to the highest success in Sunday School or any thing else. He can bring order out of chaos, if he will. His position enables him without offense to insist that things be "done decently and in order." The Young People should be organized for specific work, but the pastor should make it plain to them that the Sunday School and the Society is not sufficient, and that absence from the regular services of the church will absolutely endanger spiritual health and growth. The pastor has problems without number. Sunday School problems are none the less his—for the church of tomorrow walks in the Sunday School of today. Make much of the Sunday School. At least two Sundays a year, let the Sunday School and its interests have the time of the regular services. Parents are frequently enlisted in church and Sunday School work by this means.

## REVIEW, REAP, REST, RECUPERATE, RUTS.

6. The Pastor should take his turn with others in conducting the lesson review. The church reaps her largest harvest from the Sunday School; and yet sixty per cent of the Sunday School enrollment never joins the church! It is time for this leak to be stopped; and whether there be one or a dozen decision days in the year—the teachers should be constantly urged to bring the matter of personal salvation, carefully and prayerfully to the attention of the pupils. When the Pastor has done all this he will need rest. Let him take a vacation and recuperate; meanwhile attend the Convention, the Conference, the Institute, and with clearer vision return to pull his Sunday School out of the ruts!

## THE PASTOR AND THE SUNDAY SCHOOL.

WILBUR F. CRAFTS.

The pastor, the shepherd, under the Chief Shepherd's orders, "Feed my lambs," should be head of Sunday School as of all church departments, but not superintendent except when teachers think no other available, and then only till one can be trained. He should train his teachers, except when there are union teachers' meetings. Let him teach, not one class but all in succession, so giving each a model lesson, especially in spiritual application which is generally neglected. His best work should be weekly or monthly reviews with evangelistic aim. Besides Christmas Sunday and Children's Day the Sunday School should be brought to preaching services on quarterly review day, as the other quarters, or for monthly illustrative evangelistic services. Have shortened Sunday School and march by classes into shortened service—the only way to get eighty per cent into church-going habit. Children should seldom leave home at evening even for church. But Sunday School and Young People's meeting should lead to, not from preaching services. In New England, many non-church-going parents are won to Christ by Sunday evening concerts, at which children recite and sing on such a theme as the cross. Older scholars are induced



to attend other services by short drills in Sunday School and young people's meetings on new hymns they are to help introduce in preaching and prayer services. The Pastor's best work in Young People's meeting is to conduct quarter hour Chautauqua drills, to prepare his young folks to do their part in church work.

## THE PASTOR AND THE SUNDAY SCHOOL.

J. A. Trostle, Lexington, Va.

The pastor as leader of the church, is leader of the Sunday School, but he should never act as superintendent, unless no one else is competent. He should regard the school as a most important part of his charge, and have oversight of all its work. He should not teach a class regularly. It would be wise for him to visit the classes occasionally during the school hour. He should be in the school every Sunday to encourage all present and to welcome all new-comers.

The teachers should keep him informed of any special needs of their scholars. If he has competent teachers he need not review the lesson with the school very often.

In our church nearly the entire school attends the regular church services, I preach frequently on the lesson for the day, also to children, but seldom give way to children's programs.

In the teachers meeting, led by the pastor, the spiritual interests of the school should find first place.

## THE PASTOR AND THE SUNDAY SCHOOL.

L. Mote, Chikio, Minn.

1. A pastor should be a many sided man, apt to superintend and teach, as well as preach. He should understand all departments of church work, and be able to fill any vacancy that may occur. He should never forget that it is best to get as many workers as possible while he sees that all work is being done in the best way.

2. As he needs to be at his best for his pulpit work, he should reserve himself for his own special work.

3. Not if some one else can do it. The school will think more of it, if he speak only occasionally when he has something special to say. Too much pastor may place him at a discount with the school.

4. It is a good thing to make the first Sunday morning service in every month a Young People's Service. Where tried, it has worked well, and borne good results.

5. The greater the interest in the Sunday School the more interest is awakened in the church.

6. By pointing out to them that all of the work of the Church is their inheritance and exists for them.

I invite some to call at my house, and accompany me to the church service. The teachers point out to the older scholars, that not to be in the church before twenty-one as a follower of Jesus, is to make it doubtful if they ever get salvation.

7. Many means are used: personal calls at the homes, giving little socials at the teacher's house. The church choir on Sunday evening is composed of young people, this causes other of their age to come.

8. A church should be a home, open every evening, not all preaching, but some times entertainment.

I am willing to use all lawful means if I can but fit my scholars to be good citizens as well as progressing christians.

## The Pastor and the Sunday School.

In the Sunday School Workers at Winona last summer, Rev. E. S. Lewis of Columbus gave a series of lectures upon the "Sunday School Pastor." We give the outline:

### I.—THE NEW PASTOR FOR THE NEW CHURCH.

The New Church.—Life, growth, change. New phases in each new age. "One Lord, one faith, one baptism," yet many changing problems, duties, conditions, agencies, lay workers. Social work. Modern evangelism, Missionary enterprises, Philanthropy and reform. Education the most distinctive feature.

The Pastor Still the Leader.—Leadership more demanded than ever. The modern pastor a many-sided man. Must know the church and the world. Must be familiar with the great currents of religious life. Must know men and books. Must be an organizer and an executive. Must live in the living world.

The Sunday School the Most Distinctive Agency of the New Church.—A modern institution. A laymen's movement. Marvelous development.

The greatest interest of the church. The pastor's problem and the pastor's hope.

The Pastor Must Know the Modern Sunday School.—its history, present conditions, aims, limitations, perils, potencies.

Must estimate his own school and its workers.

The Pastor Must Work His Own School.—Each school a new problem. Only the pastor can solve it.

Must recognize it as his chief agency. Must use it skillfully for the church and the Kingdom. Must give largely to it, that he may receive much from it. The treasury of his chief treasure.

One of the two arenas where his greatest triumphs must be won.

Must Build the New Church Upon the Sunday School.—The church and the child. The church and the youth. The church and the adult. "Christian capture or Christian nurture." Sanctification by the truth.

### II.—THE PASTOR AS AN OFFICER OF THE SCHOOL.

The offices of the Sunday School—Teaching, clerical, executive.

The Superintendent's Office.—Functions and limitations. The Pastor as President.—Analogy of a railroad, of a university. The one professional man.

Functions and Limitations.

1. The Sunday School and the Christian World.—Great movements and tendencies. Opportunities. Problems. Perils. Enterprises. The pastor must keep his school from narrowness and lethargy.

2. The Sunday School and the Organized Work.—Interdenominational fellowship. United efforts. The cumulative force of associated units. The necessity of wise leadership here.

3. The Sunday School and the Local Church. Preserving right relations. Unity. Loyalty. Mutual sympathy and support.

4. The Pastor and the General Policy of the School.—Historic types: A general school; a theological seminary; a children's church; a Bible school.

A wide horizon.

Inspector of the departments.

5. The pastor and the educational work of the school.—The head teacher. Selection and training of teachers. Selection of literature. Reviews, weekly and quarterly. Tests and promotions. Teachers' and normal classes. Bible lectures.

6. The pastor and the social work of the school.—Choirs. Socials. Picnics. Class organizations. Contests. Messenger service. Rally days.

7. The pastor and the evangelistic work of the school.—Personal work. Teachers' evangelistic work. Systematic effort for definite results. Sunday school prayer meetings. Decision days.

8. The pastor and other officers.—Completes and unifies the organization. Adds to all—detracts from none. The powerful supporter of every worker. The teachers' friend. The superintendent's faithful ally.

### III.—THE PASTOR AS A TEACHER IN THE SCHOOL.

The Pastor's Office.—Preaching, teaching, organizing, directing, comforting, befriending, uniting.

Its chief function—teaching? The growth of this conception. The decline of oratory. The difficulty of exhortation. The rise of intelligence. The development of education. High educational standards for the ministry. Christianity a system of truth. St. Paul as a teacher. The Master's example.

The Modern Pastor Must be a Teacher.—A trained educator. An expert Bible teacher. An authority on religious education. A student of religious books and periodicals. A lover of the truth.

Should the Pastor Teach a Class?—Better not. The whole school needs him. As a supply, may teach all the classes in time. May not teach a class at all. His teachings must not interfere with his preaching. But, many schools and varied needs. A student of special local problems. Some schools need "the pastor's class." Special aptitudes may be utilized.

Should Always Have a Place in the Program.—He is the man to review the lesson with the school. The choicest teaching opportunity. Worthy of special preparation. Concentrated spiritual force. The shepherd with his flock: "He leadeth them out."

Should Watch the Normal Class.—May train his own young teachers. General, denominational and local equipment. Heed the beginnings.

Should Lead the Teachers' Meeting.—The Master and the Twelve Disciples. Multiplying his own resources. Selective treatment of topics. Harmonizing of spiritual forces.

Should Maintain Bible Study Courses.—High standards. Providing for growth. The teacher's larger work. The price of influence and success. The coming work.

#### IV.—THE PASTOR AS AN EVANGELIST IN THE SUNDAY SCHOOL.

The Sunday School as an Evangelistic Field.—The largest, most fertile, and most reliable of all. "The child as God's child." God's first choice. One spring-time—one seed-time. The greatest salvation.

The Proper Scope of Sunday School Evangelism.—All ages and all aims. Must win the children to Christ. Not to conversion or confession of faith only. The larger evangelism. The new evangelism. Win to Christ and nourish in Christ. "Milk and meat." Training for service.

The Pastor's Inalienable Obligation.—"Feed my lambs." The grand aim of all his work. The worst neglect. An indispensable ability.

A Most Exalted Privilege.—To win the first of life is to win the whole of life.

Methods of Sunday School Evangelism.—Decision day—their strength and their weakness. Catechumen's classes. Special lessons. Evangelism by teachers. Children's sermons and services. Printed leaflets. The Monday Class.

Results of Sunday School Evangelism.—Abundant, sure, lasting. The most natural and efficient propaganda. To save the children is to save the church. To win the child is often to win the family. Manning the church, the charities, reforms, and all the agencies of the Kingdom.

Patriotism and civic righteousness.

To win the child is to save the State.

To win the child is to win the world.

#### V.—THE PASTOR AS A FRIEND OF HIS SCHOLARS.

"I Have Called You Friends."—The nature of friendship. Is it "the master passion?" A mighty moral force.

The Perfected Pastor.—"I know my sheep and am known of mine." Personal acquaintance and affection. The tendency of fellowship in Christian work. Friendship sanctified by the Gospel. Example of St. Paul. Elimination of unworthy motives.

The Pastor's Possibilities of Friendship.—Limited and difficult. A life of sacrifice, now and always. Giving, not receiving. Friendship without intimacy.

The Cultivation of the Field.—Is this the modern successor of "pastoral visitation?" Work that can be done. Possibilities of systematic effort. Social aids. As to the family and the home. As to reading and study. As to a life work. Diagnosis of talents and abilities.

The Fruits of Pastoral Friendship.—The highest joy. The consciousness of doing good. The moulding of human lives. The inspiration of love. May show the revelation of God—and more: may be a revelation of God. The happiness of Jesus.

#### VI.—THE PASTOR AND THE ORIGINATED WORK.

History of the Sunday School.—Robert Raikes, 1780. Development of Bible study and of voluntary workers. Movements toward organization. National and international conventions. The International Lesson System. A new literature. A new spirit. New power and new success. Sunday School missions. The world-wide work.

The Sunday School bond.

Five Watchwords of Today.—Organization, expansion, education, fellowship, service.

The signs of the times. The spirit of modern progress. Conditions of present-day success. The secret of the Organized Work. Adoption of these watchwords by the Sunday schools. Association for progress and conquest.

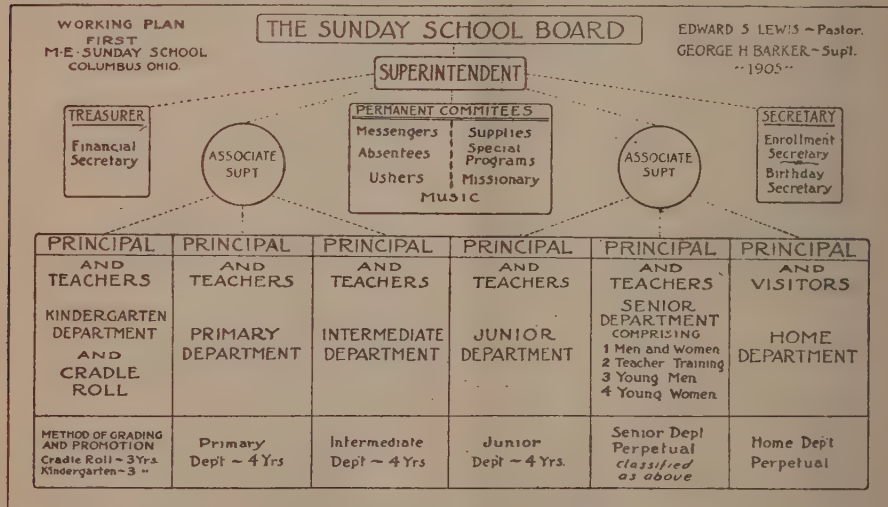
The Pastor Should Study the Organized Work.—Its scope, methods, territory, conventions, achievements. Its literature, its leaders, its enlarging plans.

The Pastor Should Utilize the Organized Work.—In his own school, village, township, county. A machine to be worked. Primary work, home-department, rally and decision days, teacher-training, special devices.

The Pastor Should Promote the Organized Work.—For his own sake. Larger horizons. Wider acquaintance. Better facilities. A more fruitful ministry. The blind should not try to lead the blind.

For the sake of the church and the Kingdom. The Lord's prayer and the great commission.

"Christ for the world, and the world for Christ."



**THIS CHART shows who is responsible for work in all departments of our school.**

**READ FROM BOTTOM UP—AND FROM LEFT TO RIGHT**

The editor of Current Anecdotes knows of an opportunity for young Methodist preacher who is capable of conducting a chorus choir in a large city church in a residence district. He must also be fully capable of doing the work of assistant pastor. An opportunity for a young man who wishes training for aggressive work.

If you will write to the Blickensderfer Mfg. Co., Stamford, Conn., and ask them for their special terms to clergymen and say that the editor of Current Anecdotes suggested that you do so, you will find that these terms places this most reliable of reasonable priced typewriters easily within your reach.



## Quotable Poetry.

### IN MEMORIAM.

Admirers of Mark Twain believe he has never written anything more effective than the little verse he had cut in the modest block of marble which marks the resting place of his wife in Woodlawn Cemetery, Elmira, N. Y.

Warm Summer sun,  
Shine kindly here.  
Warm southern wind,  
Blow softly here.  
Green sod above,  
Lie light, lie light.  
Good night, dear heart,  
Good night, good night.

### GLADNESS.

"The cloud-maker tells us the world is wrong,  
And is bound in an evil fetter,  
But the blue-sky man comes bringing a song  
Of hope that shall make it better;  
And the toilers, hearing his voice, behold  
The sign of a glad tomorrow,  
Whose hands are heaped with the purest gold  
Of which each heart may borrow."  
—Nixon Waterman.

### THREE WORDS OF STRENGTH.

There are three lessons I would write,  
Three words as with a burning pen,  
In tracings of eternal light,  
Upon the hearts of men.

Have Hope. Though clouds environ round  
And gladness hides her face in scorn,  
Put off the shadow from thy brow;  
No night but hath its morn.

Have Faith. Where'er thy bark is driven—  
The calm's disport, the tempest's mirth—  
Know this: God rules the hosts of heaven,  
The inhabitants of the earth.

Have Love. Love not alone for one  
But man, as man, thy brother call,  
And scatter, like a circling sun,  
Thy charities on all.—Schiller.

### SPIRIT OF TIME AND AGE.

Not he who breaks the dams, but he  
That thro' the channel of the state  
Convoys the people's wish, in great;  
His name is pure, his fame is free:

He cares, if ancient usage fade,  
To shape, to settle, to repair,  
By seasonable changes fair,  
An innovation grade by grade.

Or, if the sense of most require  
A precedent of larger scope,  
Not deals in threats, but works with hope  
And lights at length on his desire:

Knowing those laws are just alone  
That contemplate a mighty plan,  
The frame, the mind, the soul of man,  
Like one that cultivates his own.

He, seeing far and end sublime,  
Contented, despising party-rage,  
To hold the Spirit of the Age  
Against the Spirit of the Time.—Tennyson.

### FELLOWSHIP WITH GOD.

From all things mortal, all things vain,  
On this terrestrial sod  
Arise my soul and strive to gain  
Sweet fellowship with God.

Is there a thing beneath the sun  
In all the ways that trod  
Deserves my wishes or my joys  
Like fellowship with God?

Not all the pleasing toys of art,  
Nor pleasure's flowery road  
Can to the soul such joys impart  
As fellowship with God.

Nor health, nor friendship here below,  
Nor wealth, that golden load,  
Can such delight or comfort show  
As fellowship with God.

If I in love am made to bear  
Afflictions mindful rod,  
Light, kind and sweet the stroke appears  
Through fellowship with God.

And when the icy hand of death  
Shall chill this flowing blood,  
I'll in His arms resign my breath,  
In fellowship with God.

Then shall my happy soul ascend  
Up to yon bright above,  
A blest eternity to spend  
In fellowship with God.

It was a dreary December morning. A Chicago clergyman had selected as his Advent text, Psalm 112:4: "Unto the upright there ariseth light in the darkness." While in the act of announcing the text suddenly the janitor threw on the light above the pulpit, much to the amusement of some and almost to the disconcerting of the minister. It was an unintentional illustration of the text.

### If I were a Pastor.

A pastor recently bought one hundred copies of The Little Bible, and after preaching a sermon on Bible reading gave out The Little Bibles to each one present, stating that in them was a digest of the Bible, and that the excuse of not knowing where to begin or not having time to read the whole Bible, could not be offered.

If you cannot afford to do this place a hundred or more on a table at the door, and announce that they cost you 1c each. The price with tag-board covers is \$1.10 per 100 and for this purpose I'll furnish them at \$1.00 per 100.  
—F. M. Barton, Cleveland, O.

# Prayer Meeting Department.

By AUGUSTUS NASH.

## JOHN THE BAPTIST AND HIS MISSION.

Luke 3: 1-18.

- 1 What great preacher appeared among the people at this time? Luke 3: 1, 2.
- 2 How many years was this after Jesus' visit to Jerusalem? Luke 2: 41, 3: 23.
- 3 What are we told of John's manner of living and personal appearance? Matt. 3: 4, 11: 18. Luke 2: 2.
- 4 Of whom did he remind the people? II Kings 1: 3-8.
- 5 Why did John begin preaching? Luke 2: 2. Jer. 1: 1-9; 20: 9.
- 6 What was the burden of his message to the people? Luke 3: 3.
- 7 How had Isaiah, the prophet, described the work John was doing? Luke 3: 4-6; Isa. 40: 3-5.
- 8 How did John talk to the crowds that came out to hear him? Luke 3: 79.
9. What kind of repentance did he say he was preaching? Luke 3: 8, 9.
- 10 What did he believe was the besetting sin of the people? Luke 3: 10, 11.
- 11 What indirect charge did he bring against the Publicans? Luke 3: 12, 13.
- 12 How did he reprove the rough soldiers that came to him? Luke 3: 14.
- 13 How far did he make religion a thing of daily life? Luke 3: 10-14.
- 14 What did the people begin to wonder about John? Luke 3: 15.
- 15 Who was John anxious that the people should know about? Luke 3: 16, 17.
- 16 What did he say was to be the work of this coming One? Luke 3: 16, 17.
- 17 What do you think of John the Baptist as a man?

## THE BAPTISM AND TEMPTATION OF JESUS.

Matt. 3: 12; 4: 11.

- 1 What would be the feeling of Jesus as he heard of the work of John the Baptist? Matt. 11: 7-14.
- 2 Why did he leave his home in Nazareth to go down to the Jordan? Mark 1: 9.
- 3 How did John feel about baptizing Jesus? Matt. 3: 14.
- 4 How did Jesus satisfy John's misgivings? Matt. 3: 15.
- 5 What was Jesus doing when he was Baptized? Luke 3: 21.
- 6 What happened after his baptism? Matt. 3: 16, 17.
- 7 What part of the life of Jesus was God well pleased with? Matt. 3: 17.
- 8 Where did Jesus go after his baptism? Matt. 4: 1.
- 9 Why did his temptation follow so soon after his baptism? Matt. 4: 1.
- 10 Did the tempter come to him in a bodily form? Matt. 4: 3.
- 11 What was the first temptation he presented to Jesus? Matt. 4: 3.
- 12 How did Jesus answer him? Matt. 4: 4.
- 13 What was the second temptation? Matt. 4: 5, 6.
- 14 Wherein did this differ from the former?
- 15 How did Jesus show his wisdom in turning aside this temptation? Matt. 4: 7.
- 16 What was the last temptation? Matt. 4: 8, 9.
- 17 Why should such an offer be a temptation to Jesus?
- 18 How did he overcome the third time? Matt. 4: 10.
- 19 What happened after the tempter left him? Matt. 4: 11.
- 20 Was Jesus tempted frequently? Luke 4: 13.
- 21 How does his temptation help us? Heb. 2: 17, 18; Heb. 4: 15, 16.

## HOW JESUS MADE HIS FIRST DISCIPLES.

John. 1: 35-51.

- 1 Who observed Jesus on this particular day as he was passing by? John 1: 35, 36.
- 2 Who were these two disciples of John? John 1: 40.

- 3 How did he speak to them about Jesus? John 1: 36, 29.
- 4 How did Jesus get into conversation with Andrew and John? John 1: 37-39.
- 5 How did they probably spend the remaining hours of the day? Luke 24: 32.
- 6 What evidence do we have that they became his disciples? John 1: 41.
- 7 What did he mean for Andrew to bring his brother to Jesus?
- 8 What did Jesus have to say to Peter? John 1: 42.
- 9 Why did he give Peter a new name? John 1: 42.
- 10 Why did Jesus hunt up Philip the next day? John 1: 43.
- 11 Who probably told Jesus about Philip? John 1: 44.
- 12 What was the substance of what Jesus had to say to him? John 1: 43.
- 13 What was the first thing Philip did? John 1: 45.
- 14 Why did he tell Nathanael he had found the one whom Moses and the Prophets had written? John 1: 45.
- 15 What kind of reception did he meet with from Nathanael? John 1: 46.
- 16 What argument did Philip use with him? John 1: 46.
- 17 How could Jesus speak of Nathanael as an Israelite without guile?
- 18 What conversation took place between them? John 1: 48.
- 19 What frank acknowledgment did Nathanael make? John 1: 49.
- 20 What else did Jesus have to say to him? John 1: 50, 51.

## THE CONVERSATION BETWEEN JESUS AND NICODEMUS.

John 3: 1-21.

- 1 Who was this man Nicodemus? John 3: 1, 10.
- 2 To what religious sect did he belong? John 3: 1.
- 3 What had interested him in Jesus? John 3: 23.
- 4 Why did he visit Jesus after dark? John 3: 2.
- 5 What did Nicodemus have to say to Jesus? John 3: 2.
- 6 What answer did Jesus make him? John 3: 2.
- 7 Who did Nicodemus think were members of the Kingdom of God? Matt. 3: 9.
- 8 What did he think Jesus was talking about? John 3: 4.
- 9 What did Jesus explain that he really meant? John 3: 5, 6.
- 10 How did he further try to help Nicodemus in his perplexity? John 3: 7, 9.
- 11 How did he speak to him as one teacher to another? John 3: 9-12.
- 12 What was the story of the serpent in the wilderness? Num. 21: 4-9.
- 13 How did this illustrate that Jesus had come into the world for? John 3: 15.
- 14 What did the lifting up of the Son of Man mean? John 12: 32, 33.
- 15 Why did God provide eternal life for men? John 3: 16.
- 16 Who could hope to gain eternal life and on what conditions? John 3: 16.
- 17 Why do not more men put their trust in God's son? John 3: 20, 21.

## A STRIKING OFFER.

Through the generosity of a friend who earnestly desires a wider circulation for that remarkable commentary on the Book of Revelation, entitled Lectures on the Apocalypse (see advertisement on page IV.), especially among the ministers, the publisher is enabled to make a special concession to ministers whose salaries are small, and therefore states that he will send a complete set in perfect order of the present edition to any minister whose salary is \$800 or less, for the low price of \$1.50, express paid. This offer should be promptly accepted to make it effective. Order should be sent to Charles G. Cook, 150 Nassau St., New York.



## Unusual.

### TED'S BEGINNING.

The new assistant rector was trying to impress upon the mind of his young son the difference between his own position and that of his superior. "Now, Ted," he ended, "I want you to remember to be very polite to the rector. We are strangers, and I am only the assistant; it becomes us to be extremely courteous. Some day, perhaps, I shall be rector myself."

The next day the boy was walking with his father when they met the dignified rector.

"Hello!" promptly began Ted. "Pop's been tellin' me 'bout you—how you're the real thing, an' he's just the hired man an' we got to knuckle under. But some day he may be it himself, an' then you'll see!"—*Woman's Home Companion* for November.

### A CHURCH MEETING.

The pastor had usually been granted an annual vacation of one month, but this year his friends in the church believed that he needed a two month's rest, and the matter was being considered at a church meeting, where it became evident that those who favored the extension of the time were in a large majority.

After considerable discussion, Deacon Smith rose to speak. "Brethren," he said, "you all know my feelings about this matter. Believing, as I do, in the necessity of thorough church work, I am opposed to closing our place of worship or to the interruption for any length of time of the regular routine. I would however, suggest, as it seems to be the will of the majority that our pastor be given a vacation of two months, that in order the least harm may come from his prolonged absence, that we find out when the devil is going to take his vacation and have the pastor take his at the same time. I move that a committee be appointed to secure the necessary information."

The motion was not seconded.—Harry Irving Horton.

"And speaking of hymns," said the light-haired one, "here's one I don't understand:

"And Satan trembles when he sees

The weakest sinner on his knees."

"What don't you understand about that?" said the black-haired one.

"Why, what right has the weakest sinner got to sit on Satan's knee?"—*Yonker Statesman*.

Mr. Lewis Campbell, a pioneer of De Witt County, Ill., declares that he heard Lincoln make the famous statement, "You may fool all the people for a time; you can fool a part of the people all the time; but you cannot fool all the people all the time," during a speech in De Witt County in 1853. Many authorities have affirmed that they cannot trace the famous sentence to Lincoln.

## NON COMMITTAL, BUT EFFECTIVE.

President Roosevelt met an old colored man when he was walking one cold morning:

"Good morning, Uncle! Pretty cold? Now, which would you prefer this morning, a ton of coal or a bottle of whiskey?"

"Well you see Mr. President; its jus like this—Our folks dun burns wood."

## PRESIDENT HARPER'S MANYSIDED-NESS.

Writing of President Harper, of the University of Chicago, in *The Outlook's* Educational Number, President Finley, of the College of the City of New York remarks:

There is the tremendous worker, whose equal as such I do not know, and who yet knows how to play; there is the unmagnetic speaker, who is yet one of the most forceful of debaters; there is the man deeply interested in the affairs of today, who is also a genuinely great scholar in the language and literature and life of an ancient people; there is the masterful, resourceful executive, who is above all things a teacher.

I have seen audiences grow restless under his formal addresses, but I have seen other audiences stirred by his informal discussions, and I have seen hundreds, thousands even, sit intent by the hour while he lectured about Amos, Jonah, Obadiah, or some other minor or major prophet. He has been caricatured as a great beggar (and I remember my own sin); he is praised as a great executive (and I join in that praise); but he deserves to be remembered first of all as a great teacher. I have been told that on the day which might have been his last (and was likely to be) he met his class as usual; and it has by chance come to me that one of his last acts before his recent serious operation, was to give a lad very dear to him a lesson in arithmetic. He said to me more than once in the first decade of his administration, that if he had to give up the presidency or his teaching, he would prefer to yield the presidency.

The prices of 3 Beers and an Eye Opener a Day for one year will bring into your home: 3 bags of flour, 125 lbs. good beef, 60 lbs. sugar, 3 good hams, 2 good turkeys, 4 good fowl, 75 lbs. roast of pork, 4 bags potatoes, 20 dozen eggs, 7 lbs. tea, 10 lbs. coffee, 10 lbs. raisins, 10 lbs. rice, half bushel potatoes, 50 bars soap, 2½ barrels apples, 2 tons coal, 1 pair good shoes for wife, 1 pair shoes for baby, 3 small dresses for baby, 1 new dress for the wife, 1 new suit for the boy, \$5 for Christmas, \$3 for birthday presents, besides a happier home, better citizenship, healthier body and nobler manhood. Is it not time to quit the beer and the eye opener?—Gabriel Maguire.

Tommy—"Ma, can I play makin' believe I'm entertainin' another little boy?"

Mamma—"Yes, dear, of course."

Tommy—"All right. Gimme some cake for him."—*Philadelphia Press*.

# Preachers' Quarry of Social Ethics.

Conducted by REV. WILBUR F. CRAFTS, PH. D.

Those who are leading the forces of righteousness in Washington should also be reinforced by sending directly to Senators and Congressmen, petitions, letters, deputations, telegrams, which are the artillery, infantry, cavalry and sharpshooters of reform warfare. Telegrams may be the only forces swift enough when this gets into print, for the first battle, for 21 years of prohibition statehood for the whole of Oklahoma, which is the only way to protect the rich and inexperienced Indians that the new State will contain through absorption of Indian Territory. The Senate, in the last Congress, voted this 21 years protection for this child race against the saloons, which would swiftly impoverish and demoralize them. That action was taken in response to many petitions and letters, but the House did not concur, and so the petitions and letters should be swiftly repeated for the new Congress and for both Houses. Prohibition statehood can not fail if one million of twenty millions of church members care enough for practical righteousness to vote for it by "mail box ballots," that is, letters to their Congressman and Senators, which should always be brief and courteous. Best of all are ten word telegrams signed by ten voters, who thus lessen the expense and increase the influence of the telegram, which always goes to the mark, for there is probably no man in Washington who does not see his telegrams, and none who does not feel them.

On the same letter or telegram (but separately in the case of petitions, which should be addressed in duplicate "To the U. S. Senate," "To the U. S. House of Representatives," and which may be voted in public meetings and signed for the meeting by the presiding officer, instead of the gathering names one by one), let all good men vote for the McCumber-Sperry bill, to forbid the sale of intoxicants in old soldiers' homes and in all government buildings, ships and parks. As the people own all these it is their right and duty as stockholders to ask that intoxicants be put out. And there is assurance of victory in this case also, on proper expression of public sentiment, from the action of the Senate in the last Congress in forbidding the sale of liquors in soldiers' homes by adopting a Reform Bureau amendment to the sundry civil appropriation bill in which the soldiers' homes appropriations were contained. Petitions for the McCumber-Sperry bill as the best protection of the anti-canteen law, in accordance with the football watchword, "The best defense is offense." The best way to hold the legislation we have for the exclusion of liquor selling from the Army, the immigrant stations and the Capitol is to charge the remaining breastworks in this line of attack, the soldiers' home, Yellowstone Park and the Navy, the last temporarily in our possession by the anti-canteen order of Secretary Long, which must be turned into a law of Congress to make it secure. The Senate, and House, by large majorities, have eleven times condemned liquor selling in various government buildings. Congress will not reverse that repeated verdict unless good citizens fail to sustain it through that only reliable organ of public sentiment, the mail box, which every citizen should know he is as much bound to use as the ballot box, which in national matters speaks only once in four years and then only on one of the hundreds of legislative questions that are up for settlement.

## A NATIONAL AND STATE AND LOCAL ISSUE.

The Hepburn-Dolliver bill appeals at once to national, State and local interest. It aims to protect "no license towns" and "state rights" against a federal invasion by the interstate commerce forces of the nation, which can now be invoked by any outsider who wishes to nullify a state liquor laws by selling liquors to "speak eases" in "original package." The good citizens of a "no license" village, who could and would make short work of the one or two local violators of their law, on taking up the fight find these low nullifiers have the whole United States Government as their ally. In the Hepburn-Dolliver bill Congress simply proposes to withdraw its interstate commerce reinforcements from these invaders of the State. It is not a temperance measure—only a law-and-order measure—but the brewers have in two past Congresses defeated the bill by marshalling Germans of the baser sort, with some more respectable who have been deceived into thinking the bill is against the legal sale of beer or its sale for home use, whereas it is only the unlicensed sale that would be cut off.

Pastors of churches whose members are mostly of German stock should therefore hasten to convince Congress, by resolutions and petitions from their churches and by

letters and telegrams from their lay members, that a very large part of the "German vote" will not stand for nullification of law, but rather desires the enactment of this just law. This "states' rights" bill has behind it "the solid South," save a few brewery and distillery strongholds, and only the failure of fair-minded Republicans to bring their delegations in Congress into line can prevent the triumph of this measure, which would double the value of prohibition, state and local.

There are other measures in Congress relating to Sunday laws, Mormonism, obscene literature, etc., about which and the matters foregoing and following fuller information will be sent to those who apply with stamp, to the International Reform Bureau, 206 Pennsylvania Ave., S. E., Washington, D. C.

The bureau will also furnish to all who so request, a program and outline address for

## WASHINGTON'S BIRTHDAY.

coming right "in the thick of the fight" on national reforms in Congress, and shortly before the local spring elections, this national holiday should be used in every church as a great opportunity to present national and local questions of morals, which Washington strongly asserted to be the most vital of political issues. If it be not convenient to work up a great union meeting for the day itself, let the Sunday night before or after or the prayer meeting of that week, or part of a Sunday school or young peoples' meeting be used for a "Patriotic Service," at which speeches on current reforms shall be made, followed by petitions and collections that will make the public sentiment thus generated effective. I subjoin a skeleton address with three Washingtonian illustrations.

OUR COUNTRY'S NEEDS.—The first need is a higher ideal of government, a recognition that God, and not the people, is the fountain head of authority. (See Dr. Washington Gladden's book on "The New Idolatry.") Another need of our country—a step toward realizing the higher ideal of government—is a better citizenship, which must be a Christian Citizenship. In the nation's Capital, a generation or more ago, a civil engineer started to build a monument to the Father of his Country, but when they had built it to about one-third of its height he found that he had laid too weak a foundation, and that if he added any more weight the whole would sink into the sand. And so for a generation the monument remained incomplete, a monument of incompetence—perhaps of the folly of the "spoils system," which had probably given the task to some one whose "engineering" experience was chiefly political. At last, General Casey was set to redeem the mistake. Stone by stone he took out the inadequate foundation and replaced it piece by piece with a broader, stronger base, and then added to the shaft the remaining two-thirds, and finally brought forth the shining cap stone with rejoicing, crying "Grace, Grace," unto it. Agnostic "good citizenship" is too weak a foundation to stand the strain of bribery and bulldozing that corrupts us today. The only secure foundation is clear cut Christian citizenship.

Another need of our country is CHRISTIAN STATESMANSHIP. Let me recur to that same monument of Washington, as I saw it from a most picturesque point of view, in the President's former office at the White House, through an arched window right back of his desk, which he fronted as he comes from his private rooms to take up his daily duties. Each president has seen there, as if framed in that arched window, a picture of what a president ought to be, of what the first President was, in a monument which, like him it celebrates, is simple and lofty and strong.

New York reared a centennial arch in honor of Washington, and, selecting from all his writings a single sentence to put upon it, adopted these words, in which Washington rebuked the substitution of expediency for right: "LET US RAISE A STANDARD TO WHICH THE WISE AND THE HONEST CAN REPAIR. THE EVENT IS IN THE HAND OF GOD."

If you see something in this issue that would interest a brother minister, send to us his name and address, with the page to be marked and we'll send him a copy free.—Editor Current Anecdotes.



# Homiletic Department.

G. B. F. HALLOCK, D. D., Editor.

## GIST OF RECENT SERMONS.

By CHARLES H. KELLEY, S. PARKS CADMAN, MARK GUY PEARSE, J. J. BLACKBURN, H. G. JACKSON, JAMES W. FIFIELD, F. B. MEYER AND JOHN ROBERTSON.

### THE CITY NOT FORSAKEN.

Text: "Thou shalt be called a city not forsaken."—Isa. 62: 12.

The Lord sits on the throne of the universe, but in that universe he rules over many worlds. He reigns over a vast empire, and that empire is his Church. Its inhabitants are a holy people, the redeemed of the Lord, and they belong to a city not forsaken. A forsaken city! Streets once crowded with life, deserted; desolate homes once ablaze with light, darkened; voices silent, music hushed, every dancer gone! No man of wisdom to advise, no brave soldier to defend, no people's homes, no schools for children, no trade, no port, no active work for God or man—a city forsaken. How different is a city not forsaken, with its crowded streets, its marts and trade, its palaces of legislature, its courts of administration and justice, its glorious and magnificent architecture, its busy river, its turrets ablaze with the glory of the sun, its towers strong and its bulwarks of defence, its processions of royalty, its merchants, its scholars, its citizens, good, bad and indifferent, its sanctuaries, its slums, its manifold life and stir. Ay, verily, a city not forsaken is a place of interest and power, a place to live in, where the pulse beats vigorously, where men find the possibilities of success, where trade finds its markets, where intellect is sharpened. It is the place of the temple, the theater, the gymnasium, the forum, the place of the people—a city not forsaken.

Glorious things of thee are spoken,  
Zion, city of our God;

He whose word cannot be broken  
Formed thee for his own abode.

I. The Church is this: The King is in his city; here is his palace. If it were the delight of the ancient Jews to know that the Lord was in his temple, it is our joy to know that he is with us still. His Church abounds in splendors, in numbers, in wealth, in structures. She is rich in schools and universities. Her sons are amongst the bravest. Her scholars, soldiers and speakers are like the king's daughter, arrayed in costly attire. She has external adornment and internal beauty of character. But what of that if it were all? What, having all these advantages, if she were forsaken of God? If there were no shout of the King in the camp? Ah, but there is the presence of the Lord, the father in the family, the Captain of the host, the King in the city. When John Wesley was dying he was surrounded by familiar faces; he heard familiar voices. There were the familiar friends of Epworth

Rectory; there were many converts of the ministry, and perhaps there were angels also. But his words were full of blessed power when, with clasped hands and closed eyes he exclaimed (the blessed and aged patriarch), "The best of all is, God is with us." That was true of the Church in his day. Is it true of the great universal Church today? He is here; he has not forsaken the city; and if we have eyes unfilmed we shall see; and if we are pure in heart we shall be strong in vision; we shall behold him on the earth, and the heavens declare his glory, and his firmament sheweth his handiwork. But above all, we see him in the movement of his Spirit, in the work of his grace, and we realize that we dwell in a city which is not forsaken of God.

II. Again, this is a city not forsaken by its own people. Its numbers are larger today than ever, and they constitute its wealth, and make it full of power, and make its defence stronger than walls of stone and mightier than ramparts. There is additional strength to the Church. It is a city not forsaken by its people. There is the fellowship of believers, the communion of saints. The brotherhood of Christians in very real, and it is pre-eminently found in this city, this Church of God, and this citizenship of the city tends to strengthen the Church. Young people, treasure the communion of God's people. Realize the fact that you are connected with an enormous host of godly people. You had better have your names on the roll of the members of this Church than in any peerage list. There is no membership more blessed for you than the fellowship of the communion of the Church with which your fathers and grandfathers were connected. The population of the city is extending. One day when Henry Clay was away among the Alleghany Mountains, standing wrapped in thought, someone said: "Mr. Clay, what are you thinking about?" He replied: "I am listening to the tramp of feet of the future generations of America, and although the land is now unpeopled, they will come." There was the prophetic instinct. Where do we stand today? Let hope be strong! Young people, if you want companionship, get into the Church of Jesus Christ. It is a city not forsaken and never will be forsaken. There are good reasons for her sons not forsaking it. In it they have found salvation. Many of us fled through her gates as into a city of refuge. The walls can never be broken and destroyed, because God is the strength of those walls, and every citizen within it is absolutely safe. But has not the city been forsaken of some? Yes, to their sorrow many have strayed away, prod-

igals and backsliders. They have fallen, they have forsaken purity. They have turned from God and from the good. The number of those who knew something of the blessedness of the city and are now in sin, how great it is! What is the herald of the city to proclaim to such? What is the message of the King to-day to the outsiders? Mercy, amnesty, full forgiveness. The message of the King sent by his private servants to all those who have forsaken the city is, "Return, come back, the gates are open!"

But as far as you are concerned the gates of the city may soon be closed. One of our eminent ministers was traveling in the Far East. He and his party were about to enter the gates of an Eastern city in the evening. They saw a horseman riding fast. They said to their guide: "Why does that man ride so fast?" "Because he knows at sunset the gates will be closed and he will be outside in the darkness. Therefore he is riding fast." That is a parable. A good many people are outside the city, within sight of the gates, who need to ride fast if they are to get into the city of safety by sunset. You may come to the sunset of your lives before you reach the seventies. You must be quick if you want to get into that city that is not forsaken, because the gates may be closed, and once closed, how awful will be the darkness, the separation from God, the impossibility of getting into the blessed city!

Says someone: Now, as a matter of fact, is not yours a Church of Christ, and yet forsaken by a great class of men, by the working classes? Just now "the working classes" has become a vulgar cry. I do not know why that class is singled out. The great problem for the Church to solve is not a question of classes or masses; it is one touching men as men, and the question is: How are we to get the individual man within the Church? The subject is very important. The Church today needs to know how to draw men as men, not as classes. Never mind the critics, nor the world, but go and bring in the outcast.

Recognizing the value of the schemes of modern missions to secure triumphs, and knowing how much good has been done, I believe only real good will come of these agencies so far as the inner power of the Church is the work of the Spirit of the living God. Men are riding in the electric car, brilliantly lighted. They are surprised when suddenly the car stops and they are in darkness. Why? The trolley is off the wire, and the power is gone. Do you want to know why there are not conversions in some churches? The power is gone. We need to secure the continued blessing and baptism of the Holy Spirit. We are not merely to be philanthropists, humanitarians, benevolent and altruistic. Unless we have a living faith and are inspired by the power of the Holy Ghost these things are as nothing.

Permit the history of the great revivals to teach us. Pentecost began with the meetings for prayer. There can be no great revival without prayer meetings. Let us go back to the circuits, to the societies, with the determi-

nation to revive or intensify the prayer meeting. The revival at Pentecost was marked by the baptism of the Holy Spirit. Today we must seek another such baptism.

There is another largely peopled city—the abode of the lost. Sometimes I have seen men in prison-cells with faces so horrible as to make me feel how terrible it would be to be shut up for ever with folks like this. Yet that is the doom of the man who dies unsaved. I pray that you may all yield yourselves to God. The stillness of a military hospital ward was broken by a lad. He called out "Here." The nurse said, "What is it, what is it?" He was dying. He said, "They are just calling the roll in heaven and they have called my name. I was answering to it." Suppose the roll of heaven was called today, would your name be called? Some of you are not yet in the list of the citizens of heaven. But there are vacant spaces. In our covenant service it is said, "We may each write our names in the Book of Life. Will you do it?" The Recording Angel is ready to inscribe your name in the Book of Life. Do you believe?

Safe, safe, if in Zion's city they enrol

My humble name,

Let the world deride or pity, I would  
glory in the shame.

—Rev. Charles H. Kelley, Bristol, Eng.

### THE BEST GIFTS.

Text: "Covet earnestly the best gifts, and yet I show unto you a more excellent way."  
—1 Cor. 12:31.

This Epistle is one of those great living documents by which after the lapse of twenty-centuries you can still feel the thud of the apostle's heart. If St. Paul had contributed nothing else to Christian life than this and the following letter, he would have set up a mark in history and ethics which would never be destroyed. The very name of the letter suggests an atmosphere of scholarship and culture. Corinth, of all the cities of Greece the least Greek, of all Roman colonies the least Roman, was more like New York than any other city of ancient fame, both in its commercial, geographical and historical position. Every type of life and of race flowed in one conglomerate stream in the crowded streets of this great city where Paul exhorts and encourages the Christian church. Therefore when he wrote this letter it was written to the world in miniature.

I. Paul never forsook society, never turned away from those grand pageants of his day which showed the "glory that was Greece and the grandeur that was Rome." He bade the Corinthians to covet the best gifts, all that Greece could give that was worth coveting; he bade the church stand in a holy alliance with the temple of literature, art and law.

As Hugh Price Hughes was wont to say, the greatest fact of Christianity is itself—this magnificent procession through the ages which baffles description and which originated in the person of Jesus Christ and those great gifts



which he brought to men. These planted and trained the church, formulated its creeds, arranged a discipline hitherto unknown to a proud and lofty world; and there came into the life of man as the summing up of all the best generalizations of thought, that most perfect monotheism we know today. The Spirit of Jesus Christ is the utterance of the most perfect life, the perfect example and regnant influence, which places the sanction of the greatest spiritual character the world has ever seen on the holiest and best elements in the divine life of man. So there came this perfect monotheism.

II. With these convictions, says Paul, you should not blink at mankind. Seek for new inspirations. Arise every morning to find a fresh basis for faith, a clearer insight into life, a deeper wealth of affection. Do not be content to inherit your belief from the past, but let the living Christ of today speak the more excellent word to the larger vision of the coming age. So we are not to escape our age; we are to rejoice in its advances, in true culture of every sort, in the scientific and reverent efforts of scholarship. The most unholy business in which any Christian preacher can be engaged is to attempt to bar the door of the temple against the entrance of reason and truth, and the worst heresy of which a preacher can be guilty is to be afraid of the truth.

III. There are other gifts besides those of intellect and wisdom and spiritual authority which were communicated to the Corinthians. For the millions who have had no genius or culture is there any blessing in these words of Paul? This is the very heart of Christianity in its essential grasp upon fundamental principles—the power to love, to be loved, is greater than mental ability, moral elevation or spiritual insight, and if you possess that today you have the more excellent way. Christianity is the only system which makes adequate provision for the fundamental thought and feeling of man. We have been taught that common people should be content to be submerged that they have no power except as they exalt the few great ones. It is no particular satisfaction to me to be a fossil for others' benefit in society. What can I have that will illuminate my life? The apostle says there is a more excellent way. Beyond even spiritual wisdom is the supreme, divine charity which in the next sentence the apostle begins to set forth. Without this charity all the culture and the learning and the wisdom are but "as sounding brass and a tinkling cymbal." Paul never came so near to the great passion which put Christ on the throne of the universe at Calvary, as when he wrote the thirteenth chapter of Corinthians. No greater standard was ever set up than the man who can love justice and righteousness against all persecutions, as shown in supreme measure in the sacrifice of Christ and in all human service. So whatever misfortune comes to you, let it not take from you the capacity to love. Love has power to take a human life and exalt and bring out its greatest personality. With-

out it, what matter all intellectual gifts? What matter the genius of Bacon if he love not justice? If love be absent, death is on the flowers. Without love we are nothing.

IV. Paul sums it all up. He says well that when love comes into people's lives we shall not have to mourn over the men who filch money from widows and the poor for their own personal aggrandizement; nor those who use public justice for private gain. When the love of Christ as a holy passion possesses American life, you will find a spirit controlling public life, such as today we scarcely can conceive. When hate and selfishness fly before its rule, and it enters on its social regeneration, public life will be filled with its finer qualities, and grace will have a large place in the conversation of men.

Christianity is peculiar in the great exaltation which it gives to love in the Fatherhood of God, in the divine outpouring of Christ, and the universal sanction of the brotherhood of men.

So when the day breaks and the shadows flee away, and love and not hate rules, then as kings and priests unto God we shall find we are saved by faith: that is the cord of attachment which binds us to omnipotence, by hope which is the inspiration of today and tomorrow, but first of all and most of all by love. For these three abide, are natively indestructible. But the greatest of these is love.—Rev. S. Parks Cadman, D. D., Brooklyn, N. Y. From *Chautauqua Assembly Herald*.

### WE ARE WITNESSES.

Text: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me."—Acts 1:8.

We can not please ourselves as to whether we will be witnesses or not. If we make any profession of religion at all, we are witnesses. The mere fact that we go up to the house of God, and have to do with religious matters and religious people, is enough to make the world judge of religion by our lives.

I. We are witnesses. The danger is lest we should be witnesses without power. A bad witness has lost many a case. Think if some friend, an utter stranger in the place, were arrested and brought before the judge in connection with some suspicious circumstances, the whole question being one as to character; and now I am called as witness. My friend leaves the matter wholly in my hands. I would die for him, for I owe him everything; but, alas! I am confused in my statements, and they seem to be contradictory. I leave out what I should put in, and what I do say is misunderstood. My friend looks at me, surprised and grieved. The judge shakes his head. The counsel for the prosecution sits down with a smile; it is plain enough that the case has gone as he would have it.

Who is that? Jesus Christ, my Savior. He is ever at the bar of public opinion; and whether men shall accept him, or whether they shall reject him, depends upon the

evidence we give as to his character. Now are our faults and failings put down to him. Well might he bid his disciples tarry until they were endued with power from on high—the less the world saw of them the better. If we could only keep all the un-Christlike Christians out of sight, the great hindrance to the triumph of the gospel would be gone. The man who makes a duty of family prayer in the morning, and then gets up to be hard, impatient, angry, makes his Christianity hated. The children and the servants say "That's religion!" and they ridicule it. And they are right, quite right. If the religion of Jesus Christ does not make us gentle and loving and tender, what is the good of it? The man who goes to the house of God on Sunday, and is earnest in Church work, and then on Monday can be keen in business, inconsiderate of others, hard and grasping, as eager after the world as anybody else, provokes the scorn of the world. It shrugs its shoulders and sneers, "That is your religion!" It would surely be better to tarry at Jerusalem, to be hidden altogether out of sight; for these things do crucify again the Son of God, and put him to an open shame. These things do make men cry in derision and scorn, "Away with him, crucify him!" Surely it were a thousand times better never to stir in our discipleship until we get the power from on high.

Does this sadden us? And more than sadden; it may altogether dishearten us. It seems to say that unless we are perfect we had better not be Christians at all. And yet if we are not to begin until we are perfect, we shall never begin at all. We are his disciples, not because we are good, but because we want to be so.

II. It is not what we have, but what the Lord can put into us, that settles everything. "Ye shall receive"—there is our deliverance, there is our hope. Now may we look forth upon the sacredness of our high calling without fear; for we look up, and there is the supply of all our need. "Ye shall receive"—speak it over to yourself until the heart begins to feel the force of it. Take your Bible and underline it by way of scoring it on the heart.

"Ye shall receive"—stay your thoughts upon the Word until it kindle longing, expectation, the boldness that claims it as your own.

"Ye shall receive." How vast a difference it makes! the reception of new life, partaker of a new nature. In the ditch there grows the brier, scratching, tearing, a sign of the curse. It sighs within itself and says: "Ah, me, I can not see what I was made for. I have no beauty and no worth. If I were only the bunch of violets on the bank there I might gladden some heart—but a brier! If I were only as much use as the corn on the other side of the hedge, I could feed the hungry world. But only to be a brier!" So have our hearts cried within us—without love, faith, earnestness, without good, scratching and tearing, harsh and unkind—a sign of the curse, indeed; we wonder, what we are made for.

But now comes the gardener, and digs up the brier and plants it in his garden. "Ah, he doesn't know me," says the brier. He will never get any good out of me—a wretched brier covered with prickles!"

But the gardener laughs. "If I cannot get any good out of thee, may be I can put some good into thee, we shall see." And he goes on his way.

But the brier was sadder than ever. "In the ditch it was bad enough; but here among such sweet and dainty flowers to be only a brier!"

One day the gardener made a little slit in the bark, and put a tiny bud in it. A few weeks passed, and everybody gathered about the beauty of a rose. See, it is our poor friend the brier that grew in the ditch. There is the old appearance, the old outside; but Oh! the new unfolding!

Your Father is the husbandman. He understands this rough stock of our humanity. He knows its evil nature and its little worth. But he knows how to put within it the new nature—the divine. Still there is the old personality; but O, the new unfolding, the sweetness, the beauty, the worth, the glory of it! "Ye shall receive." Not of our struggling or strife does it come; for it is not from within that this grace must spring, but by our surrender to the Husbandman—letting him have his own way perfectly with us in everything. If only we will suffer him to put into us what he can, then shall he get out of us what he wills.

III. "Ye shall receive power." The words mean more, very much more, than the parable of the brier indicates. It is not the reception only of a germ of new life that is promised; it is a change of soil, of atmosphere, of condition. We are told that the shivering weeds of the Arctic regions are nothing less than our forest trees—the sturdy oak, the stately elm, "the ash for nothing ill." The very grasses and ferns of our climate become, in the tropics, trees. Who knows of what development we are capable when we are lifted from the dreary realm of our coldness and doubt, and we dwell in the summer of God's presence, in the noon-tide of his favor, and when the love of God is shed abroad in the heart by the Holy Spirit given unto us?

How often have men and women without any special genius or great gifts risen up into resistless power for God by the indwelling might of the Spirit! So to us may the promise be fulfilled—"He that is feeble among them at that day shall be as David."

All this is for us. Let us receive it.—Rev. Mark Guy Pearse, London, England.

### THE WOUNDS OF JESUS.

Text: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."—Zech. 13: 6.

The wounds of Jesus speak more eloquently than words. Many things are clearly taught us in the word of God that we never can fully appreciate until we see them as revealed in those streaming wounds.



I. Of what do they speak to us?

1. Of the love of God. How full the Bible is of messages of God's love! We find them written all through it, in the Old Testament, as well as in the New. The Apostles tell of it and the Prophets; but if we wish to have it fully imprinted on our souls, we must turn our eyes upon the cross.

2. Of sin. The Bible tells much about sin, and our consciences tell us a great deal about it; but if we wish to know what the real sinfulness of sin is, again we must wend our way to the cross. It crucified the Son of God.

3. Of forgiveness, intercession, and atonement. In one of Charles Wesley's great hymns we have these words:

Five bleeding wounds he bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me:  
"Forgive him. Oh! forgive," they cry.  
"Nor let that ransomed sinner die."

And God hears and God forgives because of what his Son has done.

II. To who do these wounds speak?

1. To the children of God. To the advanced Christian ripe for glory. To him they speak of the heavenly perfection to which the Captain of our salvation attained through the suffering of which they are the sign. To those just starting out in the Christian life: To such they point to the path of suffering for his sake; that by the fellowship of suffering we may also be united with him in his glory. To those who have been unfaithful and neglectful of duty. To these they speak reproach, that they have wounded the Lord afresh, and the voice of tender appeal that they may repent and return to him.

2. To the doubting, trembling inquirer who has not yet accepted the Lord as his Savior, and to the hardened unbeliever.

III. By whom inflicted? The text says they were received in the "house of his friends." "Friends." There is no designation of Christ's followers sweeter and with more honey in it than this, "I have called you friends." What a friend he has been! What has our friendship been to him? Those to whom he came first rejected, wounded, crucified him. There is such a thing still as crucifying him, and that, too, in his own house. You ask how the friends of Christ may wound him?

1. By indifference. The present indifference of the church greatly wounds the Divine heart of our Lord.

2. By opposition. Many things are being done by his professed followers are out of harmony with his desires, and, therefore, must wound him.

3. By preferring other persons and other things to him. He wants the first place in the hearts of all his disciples, and not to give it to him wounds him.

IV. To what do they call us?

They call us to a new and better consecration. Look at those sacred hands, through

which the nails were driven, and think of all they have done for me; and then at my own hands, and what they have done? I look at those weary feet, pierced and bleeding, and think of the long march they made, how they trod the winepress alone for me; and what of my feet, what have they done, where have they been?

And that riven side through which we see his wounded broken heart! How true that heart has been to you and me! And what a call comes to us through these wounds to a new and better consecration!

—Rev. J. J. Blackburn, D. D. Covington, Ky.

WALKING WITH GOD.

Text: "And Enoch walked with God; and he was not; for God took him."—Gen. 5:22.

I. How few there are of whom it can be truthfully said, "They walk with God!" Many have met God, and continue, from time to time, to meet him. Sometimes in the church on Sunday mornings or evenings, and it is well if even thus often they have short seasons of communion with God. Their spiritual strength, that had become somewhat faint and enervated by neglect and lack of nutrition, during the busy days of the week—really forgotten among so many engrossing cares—receives here some little of the deferred attention, and is nourished into new life—renewed for another season of trial and privation.

It is well to meet God, though it be at these infrequent intervals, and but for an hour's communion.

Some, but in greatly reduced numbers, meet God in the mid-week prayer service. They are stronger spiritually because of these more frequent interviews. In these they find a wholesome nourishment and are enabled to maintain a more equable spiritual temperature and a more continuous growth in grace, because of their closer relation to the source of life and power.

II. But to "walk with God." This is not to meet him, simply, and then part company, for a time, as if to say, "Our ways lie apart; our communion is sweet, but it must be brief, for I go my way"—not this, but rather, "my way is thy way; I will go with thee; henceforth I will walk with thee; neither wilt thou leave me nor forsake me." Daily companionship—constant communion and fellowship—walking with God; talking with God; living with God!

III. "And he was not; for God took him!" It is not strange that something of this sort should result from the intimacy that had grown up between Enoch and God. A long time they were associated in delightful fellowships. Three hundred and sixty-five years Enoch lived. During how many of these years he walked with God we do not know—many of them, no doubt—and then his friends and neighbors missed his familiar face. He had gone to live forever with God! "He was not: for God took him!"—Rev. H. G. Jackson, D. D.

## THE DISCIPLES' COMMISSION.

Text: "As thou didst send me into the world, even so send I them into the world."—John 17:18.

On a pleasant summer day, out where the harbor and the sea join each other, one may often see the small boats moving aimlessly about. Those pleasure craft do not venture far from shore, and tack about so that those within them may enjoy the gentle waves and the invigorating ocean air. And when sufficient time is passed, they return again to the docks from which they have gone forth. No great mission has been theirs, and we know them as pleasure yachts. But through the water of the same harbor one may notice the movements of a boat of another stamp. It has swung out from its docks, but with its steady movement forward it seems to be gathering itself for a great voyage, and to be finding its course and to be increasing its power. And among all the little boats it moves on its way like the flight of an arrow, until at last, with all its cargo it is lost to view far out amid the ocean's pathless waste. After outriding the storms and steaming on through the days and nights, it casts anchor in the far-off port with its full wealth of merchandise and its many voyagers, having performed the wonderful feat of the sea voyage, and, in this strange way, having linked continents together. This ship had a mission to perform. It met the waves and journeyed through the darkness of the night to fulfill the plans which were given to it, and not until it rested in the quiet waters beyond, did it turn upon its course or turn from the work which it had to do.

Such a picture as this, so familiar to those who are acquainted with the sea, may help us to understand two kinds of lives which are found in the world. We may say that they are the purposeless and the purposeful. At least, some have no true and worthy life purpose, and, like the yachts, they go about to be pleased. Others are like the ocean steamers, and they seek to find the course which will enable them to carry out their purposes, and they seek in life to bear some heavy tonnage to some needy place.

One need not say to which class of people the true Christian belongs. Indeed, to one class, if he be a true Christian, he must belong. His life cannot be a mere pleasure trip. It must be the voyage with the sense of a mission and the earnest, continuous attempt to achieve things which are worthy and needed among the children of men.

A little child is at home playing under the trees in the yard. He is careless of his movements, of the time, of everything. Then comes one saying that the father indicated certain work for his child to do that day. If he is a dutiful and loving boy, that knowledge will change all his attitude and actions. He will gather himself into his work. He will remain with it until it is accomplished and even if he goes wearied at night to his father's greeting he will have behind him the labors of the day and the commission of the morning fulfilled.

As definitely as this has our Lord given us our work to do. He affirmed that as God had sent him into the world so sent he each one of his disciples.

I. This commission to the disciples gives us an interpreting view of the Christian life, enabling us to find something of its meaning. As our Lord was sent into the world so he sent all his followers into the world. As he had worked so should they.

It has sometimes been thought that all the call of our Lord is chiefly away from sin. Religion by many has been thought to be chiefly a plan to escape torment. It has not seemed like a programme for living. It is a benefit like a life insurance policy, in full force and of supreme value after death. It is not thought of as a great plan for life and its services, in which one seeks to carry out the Lord's will by doing what is given one to do. But what a great and beautiful and commanding view this becomes, when one arises to the thought that the Lord is over all the ways of life and is carrying out infinite purposes of mercy and blessing, and that he gives each one who loves him something to do.

The other view should not be lost. We must think of him ever as the Savior from sin, and we must guard ourselves lest we lose the sense of sin. He came to save from sin and to life. He came to take men from destruction of their powers to their unfolding and completion. He came to take men away from all trifling and all waste; to lift them up into his plan for the world and to send them out throbbing with noble purposes as he sought to do his Father's business.

II. Each one should seek to know the work which the Lord has given him to do. It may require some time for us to really see our work in life. There is no clear, definite plan. But there may be and there should be. And the work of each one lies within his opportunities and possibilities. If we look to the needs just before us, and then to the powers within us, we shall soon learn what our work is.

III. Our location in life, and the needs we face and the powers we have will tell of our work. Moses was to use the shepherd crook. That was in his hand. He was to liberate his kinfolk who were in bondage. The youth accustomed to the sling was to choose the pebbles, and with these smite down the braggart Goliath who was stalking about and defying the armies of God. And what an exhaustless list we have, in the Scriptures and without, of those who have had the faith to arise and use their powers in some great service.

Can we not see that God wants us to use what we have in his service, and to toil where we are and to undertake the needy labors with a great, commanding faith! The mother in her home with her little, needy children should understand her work. If she be a noble, true, mother, and helps those about her into large views of life, she will do well. If she gives glimpses of the eternal beyond the temporal



and quickens the little spirits and leads them to God, she will do well. Such an one is not a mere pleasure yacht in life, but is a great freighted ship. The man who is increasing his wealth can see his work. There are causes which are crying out for money. His wealth is his shepherd crook, his ox goad, his loaves and fishes for the Master's use. It is in the Christian uses of his wealth that he will do his great services. We cannot give all of the cases which are real and which come up before us. They are as many and varied as are the lives of the world. Each one has some gift over against his opportunity to serve God in heroic and faithful labors.

We are speaking at the opening of the little pleasure boats and the ships. Which shall our lives be? Will they have the willing hearts and the serious purposes, and lay hold of their powers, and use them in their opportunities, or will they go easily about for a few happy hours and then return to their old selfishness and old ways? Let us be admonished that our lives will not serve unless we plan to serve and try to serve. We will not fall into the good way. If we are there it will be because we try to be there, and try hard, and through all discouragement and constantly. We are in danger of having our days spent before we come to the real effort to live them as sent lives into the world. And over these lives the Master yearns, and to these lives he calls and for these lives he died.

As the Lord was sent into the world so are we sent. We are to have a meaning in relation to the world. Let our Christianity be so Christian that it will mean something to the world. Let it work within things like salt and upon things like light. It requires our haste and effort to serve with all our might. —Rev. James W. Fifield, D. D., Kansas City Mo.

### COMPASSION FOR THE CROWD.

Text: "Then Jesus called his disciples unto him, and said, I have compassion on the multitude."—Matt. 15:32.

This is the position that the church occupies, between Jesus Christ and the vast mass of dying men. It seems as though the very pity of Jesus, the infinite compassion of his divine heart, will be futile unless his disciples are called to his bosom and infused with his own feelings, that they may go forth from his very heart to do for men what he cannot do. His hands seem tied by some restraint, and the church is the only medium through which the love of God can directly touch and save men. If we will not come to his heart to be infused with his compassion, if we will not receive the loaves broken by his tender touch, then the crowds will go unhelped and unhealed, or he must call unto his assistance some others than ourselves.

#### I. Christ and the Father.

"He went up into a mountain, and sat." He waited in meditation and rest, in the divine communion which prepared him to pour out

heavenly virtue. He had always known that he must die and be lifted up; and the near approach of his death began to occupy him.

He recognized that he had come down from heaven, not to do his own will, but the will of the Father that sent him (John 6:38). As man, he was conscious of the presence of his own will, but he was entirely subordinated to his Father's will, and desired that, as that will was done in heaven, so it should be wrought out through him on earth, even though it meant the cross and shame.

He realized that the Father had sealed him with the Holy Spirit (John 6:27). Just as of old the victims that were to be offered for sacrifice in the temple passed under the scrutiny of the priest, and then were sealed as fit for offering on account of the sins of the people, so had he been searched and shown to be blameless and harmless, without spot or stain.

He knew that it was necessary for him to be broken, as the bread which was crumbling in his hand, that his flesh was to be given for the life of the world, and that men would be required to eat of that flesh and drink of that blood. (John 6:53).

But amid all these conflicting thoughts, he was sustained by his absorbing passion for men.

Think of all those who have been most eager for the salvation of others, of Henry Martyn and James Gilmour; of David Brainerd and W. C. Burns, of D. L. Moody and Bishop Patteson—each of them has left an enduring record as a man of prayer, who walked with God, and to whom the yearning pity of God was communicated.

If the church would share in the compassion of Christ for the multitude, she must be willing to obey his call, to ascend into the mountain where Jesus summons his own into still more intimate fellowship, as he says: "I have compassion on the multitude."

#### II. Christ and the crowds.

There was an infinite attractiveness about Christ. There was no need to spend money on advertising the place where he was to be found. The crowds found him out, as bees discover flowers, and children detect the one person in the room who will give them welcome.

Our Lord kept his doors open day and night. When, therefore, the great crowds came to him, brining with them so many lame, maimed, blind, and dumb, that it took three days before they were all healed, they found an open welcome.

What a marvelous contrast there is between Christ and Ahasuerus, of whom it is recorded that no man might come into the king's palace who had sackcloth on him (Esther 4:2). That is the way with the world's magnates. If there is moaning on the sea bar which tells of tempests sweeping the ocean, they hang heavier curtains over their windows to keep out the sound; if there is some unusual distress filling the newspapers with stories of want and woe, they request

that these pages may be blotted out. All that is distasteful must be covered with whitewash, the roads must be gravelled, the air filled with fragrant perfume, and kept radiant with adulation and flattery. The maimed, halt, sick, and blind are conscious that they can expect little help when their sackcloth is irksome to behold.

We are all tempted to go into our gardens, walk quietly among the flowers, sit in grottos sheltered from the heat, listening to the music of the fountains, or lie full stretched on the grass, gazing into the infinite blue above, and say, "What a beautiful world!" But we refuse to look beyond the high walls, or heed the cry of little children being done to moral death, of boys and girls who are being sold into sin, and of the corruption in which the world lies. It may be well that we have the power of evading these sights and sounds, else human life would be insupportable; but Jesus Christ did not shrink from what must have cost him soul-travail, when he said: "I have compassion on the crowds."

The compassion of Christ was so infinitely attractive to people because he never dealt with them in a mass, but always with distinct individuals. Nothing hurts our philanthropy so much as the habit of classing men together under certain great divisions, and dealing with all members of a class on the same principle. In this way our finer feelings become deadened.

The fountains of compassion would rise in each heart, if we would individualize the need of men, thinking not of the lame, but of the one lame man; not of the blind, but of one sunless face; not of the dumb, but of the one man whose tongue was locked; not of the flock, but of the one sheep which has wandered from the fold, and is in danger. Remember that the one lost sheep attracted the Shepherd, the one lost money-piece incited the woman's search, the one lost child returning, filled the father's home with mirth.

### III. Christ and his disciples.

"He called his disciples unto him, and said, I have compassion." Then he sent them to see how many leaves they had. He always brings us face to face with our inadequate supplies. He cannot do without our contribution. He will not work a needless miracle; in some marvelous way he is dependent upon us for our cooperation. He must have our hands to fill them with fish, our water to turn into wine, our fishing tackle to catch the fish in, whose mouth the money for the taxes will be found.

Let us look at the crowds, until we are filled with a deep compassion for them; then let us look at our slender supplies till we are driven to him who alone can make them sufficient. Let us lay ourselves at his feet, confessing that he must touch us with that wonderful hand of his, or it is useless to think of meeting the clamant need of the perishing multitudes.

### IV. "He gave to the disciples."

We may be sure that the Master will never

leave us to face the multitudes by ourselves. We have been brought in contact with them because of our association with him, and draw on him as we require.

Our mistake is that we so often endeavor to supply bread of our own making. By hard study, by severe mental discipline, by using the thoughts of others, we seek to minister to the souls committed to our charge; and we only pass-muster with them because they are so drugged with the sedatives of pleasure, money-making, and self-indulgence, as to be dead to their true needs. But let their souls awake, and they would sweep past us, with the awful cry, which has so often betokened a revolution: "Bread! bread! Give us bread!"

### V. "And the disciples to the multitude."

Only thus can we keep full-handed. Had the disciples ceased to give, the bread would have ceased to multiply, and would have dwindled in their hands.

One condition of increase was diffusion, of multiplication, division. Is not this the reason why some, who are ever hearing the Word, fail to make increase in the life of God? Nothing is given us for ourselves only, but all to impart to others.

Every new glimpse of truth is given that you may hand it on to others, not only in the first row, but in the rear also, that all may be well satisfied.—Rev. F. B. Meyer, Christ Church, London, England.

## HAVE YOU SEEN THE DEVIL?

Text: Matt. 4.

I wish to speak to you tonight on the temptations of the Lord Jesus. To those who can afford it, the finishing of their education is always by doing what they call "the grand tour." It is to see the world, to see sights, and to finish education which is to be the leading up and on and out to life. Well, your education is never complete without doing the grand tour that Jesus did—into the desert to see the devil. Seeing the devil is the proper finishing of a man's education! When you left your country home away there in the north, when you bade your mother good bye, and your little box was put on the cart and taken to the station, and then bundled out on the platform of Aberdeen, or Edinburgh, or Glasgow, there was an address on it, and the porters looked at the address. I tell you, among the people on that station platform there was one that also looked at that address, and found out where you were to put up in the big city. He had learned the lodgings you had secured, how many stairs up, and the situation you had come to fill, and that one was the devil. He knew first your address in Glasgow. Is it not true, that in the office, is it not true, that in the workshop, is it not true, that in this city the first overture that was ever made to you was an overture from the devil? Temptation first. Why, you were six months in Glasgow, and some of you damned, before the church ever saw you. The church in her operations is like a crocodile, unless you just



drop into her mouth she will never get you. If she has to turn her big unwieldy tail of a committed organization, if she has to swing round gracefully, and decently, and in order, she will never get hold of you. Slow and unwieldy and tardy and lazily unchristlike are our Christian organizations. How sharp-witted are the enemies! How skilful in laying their traps at the street corners! How our music halls and brothels and public houses shame the church in cleverly catering for the multitude.

If you get a blessing tonight, I know the devil will be with you in the office tomorrow morning, and the greater blessing you get, the broader the desert you will have to traverse. Why is this allowed? Why is 'this chapter after the baptism of Jesus? Why, after the opened heavens, are there the sandy wastes of the desert? Why, after the voice from the Father, is there the hellish hiss of the serpent? Why! you would have thought that as Jesus "went straightway out of the water," the angels as a matter of course would have come next. He was led up of the Spirit to be tempted. Why have we barrack yards for the drilling of our men? Why are officers put aside for certain hours of the day to drill up and to drill down these awkward squads of recruits? Because drill is before war, because these soft, loose-sack frames have to be back-boned and stiffened, and the man has to get his head set firm on his shoulders before he takes step in the rank and file of the British army. And that is why God uses the devil in the economy of his grace. That is why you and I are tempted. It is that we may step it steadily as a drilled complete soldier on the pavements of heaven. The step is envied by the angels who have never known what it was to step it in sin, and now to step it in forgiveness. "The march of the Cameron Men" of the Christ!

The devil is God's drill sergeant in spite of himself. His evil will be over-ruled for good in God's good government. There was a dapper little sergeant with an extra big Highlander to be pushed through his facings; his head would never sit rightly, and the little sergeant lost his temper, and standing in tip-toe he reached the great Highlander's chin and said, "Hold your head like that," and the Highlander said, "Have I aye to hold up my head like that?" "Yes," says the sergeant. "Good-bye, then, sergeant, for I'll never see you again!"

That is how a Christian man gets rid of the devil, it is by getting the head to sit so that the devil is lost sight of. Have you got up your drill? Can you gauge the temptations? Have you wisdom to apply the sword of the Spirit, the written word? That is why you are downhearted about sin. It is God answering your prayer in the desert. Jesus, the forerunner entered into the desert to be trained, and the prayer that he prayed as he consecrated himself to his God beneath the waters of baptism was answered in this way.

The desert! The desert! Cheer up then, tempted soul, it is a testimony that you are

worth tempting. I tell you, the skull and cross bones were never run to the masthead for a mere herring boat. It was only when yonder square-rig on the horizon told of a Spanish galley in which the gold and silver doubloons were, that the pirates made chase. And so, easy man, dull, untempted soul, it is no credit to you never to see the devil. If you are worth the tempting, depend upon it, the devil is at you as you sit there. Courage! It is no sin to be tempted, it is a sin to give way to temptation. Jesus was tempted, yet knew no sin. "The enemy cometh and findeth nothing in me."

Just look at the temptations then.

I. Jesus was an hungered, and the devil came and said, "Command these stones to be made bread," "For a good end and for others, Thou wilt do all thy miracles. It is legitimate certainly that the exercise of thy Godhead should be for self-relief."

Jesus, though he is like to drop with hunger and fatigue, refuses to exercise the power that was given for our redemption for relief of self.

A noble victory through the word of God. Die, let me die, but God's word and commission have to be carried on! It is written, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." The same thing arises when you, young fellow, are entrusted with moneys by your employer to make account of at a certain date. You have got into difficulty. You staked on the horse that lost the race yesterday, and you have to stump up. I will tell you what you are thinking of. Let me see; what day of the month is this? The 18th. You have not to given an account of your money to your employer until the 24th; before that time you will be paid, and 12 shillings beyond the amount you owe, and tomorrow you are to take your employer's money, not to steal it, oh, dear no! but just to take a loan of it for a few days! And you are giving ear to that temptation of the devil! In Duke street prison tonight, I will point out three who gave ear to that very temptation, and because a righteous God is on the throne that temptation of the devil will pull the feet from under you and you'll fall, and you will be discovered before the 24th. Oh, fling it from you! It is the devil's philosophy; never use for your own benefit what has been given you for your employer's. Stand thou still, my tempted brother!

II. And then the next temptation was this: the devil, foiled, took him up to a pinnacle of the temple and said, quoting scripture, "Cast thyself down for the angels have a charge to look after thee, and to keep thee, lest at any time thou dash thy foot against a stone. Just prove the care that God has over you." That is presumption, a terrible temptation to many of us today. It is carnal security, the worst of all securities, for it is insecurity. Presuming on being a saved man! Presuming on being a favorite of heaven!

The devil tempted the Son of God to make

this presumptuous, unholy test of his Father's love. Do you know when you do the same thing? What is the height of presumption? It is for a little boat to dance on the edge of the cataract of Niagara and expect not to be sucked into the great boiling depths beneath. It is presumptuous for the straw to play with flame and expect not to be consumed. It is presumptuous for a soul to go wilfully into circumstances of temptation and expect God to rescue him. It is presumption for a Christian man to tittle and expect that he will never get drunk.

Flee temptation! Courage is flight. The love of God is never to have carnal security, but to watch and to take heed lest he that thinketh he standeth fall. The Lord said, "No, to jump from the pinnacle of the temple does not lie in my daily path of daily duty."

Three of those that I thought rescued have gone down in the past week. Three sorrowful tales have come to the minister's ear, and every one of them—every one without exception,—do you know what the reason of the fall was? It was just this over again: The companions said to them, "Come away in with us; you don't need to drink anything stronger than lemonade. Don't be unbrotherly. You don't need to drink; we will take the real Glenlivet, but you can take ginger-pop if you like, but just come in for comradeship." And the devil said the same thing to Jesus. Just go up to the pinnacle of the temple! You go in and the hell-doors clank at your back. You are in. You are on the pinnacle.

And they are guzzling away. "Cast thyself down." Just fill up your glass with lemonade, and you are partly willing not to see what they are after. But one of them is going to mix your cup; you are half aware of it, and your cup is mixed and you drink, and fling yourself presumptuously from the pinnacle. where now are the angels? Who took hold of you, presumptuous fool? Was it not the learning, jeering devil? You're there in your drunken bed this Sabbath evening, you old pledge-taker, and pledge-breaker! You have no right in the public house at all even to drink lemonade. Within the doors of that hell-trap, God will not save a man who enters presumptuously where the glasses jingle and the smoke rises, and the devil's drink is sold for souls. Take care, "Thou shalt not tempt the Lord thy God."

III. And then there is the next.

Three favorite tactics of the devil, three grand forlorn-hope attempts he has on the human soul—the world, the flesh, and the devil—the lust of the eye, the lust of the flesh, and the pride of life. Here is the last. The devil taketh the Son of God into a high mountain and showeth him a panorama of the glories of the kingdom of the earth. He said, "Here is a short cut to profit, a short cut to the crown," and who is the man that does not jump at a short cut? He showed him all the kingdoms of the world, but as George Gilfillan said of Dundee, we might say of Glasgow, when the devil shewed the kingdoms of the

world he kept his thumb on Glasgow! Its drink-soddenness and crime and bare-fotted poverty would hardly tempt the conqueror of the earth. But the Lord said as the devil tempted him, There shall be no short cut to the sake of profit for me. "Thou shalt worship the Lord thy God, and him only shalt thou serve!" "Get thee behind me, thou dog, Satan!" What does the devil tempt you out of your soul with tonight? Is it a short cut to commercial success? If you become a Christian you lose that contract, and you will not be able to stick these exorbitant prices on your items. You will not be able to make so much profit. If you just take a short cut to commercial prosperity you will have it. There was a commercial traveller—and there are many commercial travellers here. I am on the road myself, a commercial traveller for the Firm of the Holy Trinity. I am pushing the sale of Christ's salvation every day of my life. I am a commission agent for the kingdom of heaven, a cheap-jack in the market of the universe, blessed be God! Twenty-five per cent is simply not in it with my commission and reward in the service of the King. Well, there was a commercial traveller who travelled for a soap firm, and he was anxious about his soul, and the minister dealt with him again and again, and the man could not get peace. At last the man of God who was skillful in divine things said, "There must be something that is keeping you back." "Yes," he said, "there is. I am a commission agent for such and such a soap firm." I will not mention what soap it was, as the last time I mentioned a soap they sent me ten shillings for advertising it! And perhaps if I mention this other name they will take ten shillings from me for condemning it! "And I travel," said he, "for this soap, and it professes to cleanse fine drapery goods. It professes to erase stains from delicate linen. So it does, but instead of the stain it leaves a hole, and,"—listen to me,—he said, "it is my livelihood. If I become a Christian, I can not go on selling this soap that cleanses at the expense of tearing the cleansed thing to bits, and its second state is worse than the first," and so he kept to the soap and, for all I know, he is pushing the sale of his soap today and has lost his soul over his soap. Oh, what a petty price the devil gives for your soul! When a man gets two shillings a week more to serve at the bar of a public-house he sells his soul. Who is he who for twenty-five shillings a week more is willing to pawn his soul for eternity? More boots for the bairnies and bonnets for the wife, and God knows you could do with higher wages than you have. But, said the Lord Jesus, "What is a man profited if he gain the whole world, and lose his own soul?" "Get thee behind me, Satan." And angels soft of wing, downy of footstep, kneeled before him and ministered unto him with the ambrosia and nectar of heaven. Reject the devil's overtures. Accept Christ. Come death, come commercial loss, come starvation! My Lord, my God, I accept thee for weal or woe, but



it is always weal with the soul that comes to thee.

Shall we sing in closing that dismission hymn, "Abide with Me." The Lord Jesus who lingers by us tonight will bless us; sing to his praise with heart and lip. Amen.—Rev. John Robertson, D. D., Glasgow, Scotland.

## Every Pastor his own Evangelist.

REV. F. W. THOMAS, WINFRED, S. D.

Doubtless every minister has felt the need of revival in his work, and the question arises as to how it is to be brought about. Many have decided the matter by calling to their aid an experienced evangelist to stir up the latent heat, and bring about the conversions that he sees ought to be made.

While I am heartily in favor of the work of the evangelist in many instances; yet, there are also some disadvantages in connection with that plan.

In the first place: Not every church can get an evangelist when most needed. Either because one is not available, or because the church cannot raise the money in addition to the regular pastor's salary.

Again: The pastor loses the opportunity to endear himself to his people by bringing them to Christ.

Lastly: When the evangelist leaves, the probability is that the pastor will not encourage and strengthen the new converts as faithfully as if he had brought them to Christ himself.

Doubtless many will say: "I have no evangelistic talent, and so cannot inspire the people with the necessary enthusiasm."

I answer: Neither did Moses feel able to lead the children of Israel out of Egypt, but the Lord said, Exodus 4:12, "Now therefore go and I will be with thy mouth, and teach thee what thou shalt say."

I am a firm believer in personal work. If a minister cannot do personal work, it seems to me he has missed his calling. How much of the Savior's work was with the individual! We need only mention the talk with the woman at the well; with the rich young ruler, with Zacchaeus, and with Nicodemus at night.

These are but a few of a multitude of personal talks that certainly worked wonders in the lives of those with whom they were held.

I believe that we, as messengers of God, lose many blessed opportunities for doing great good by not holding spiritual conversations when we meet the brother or child by the wayside.

In order to be most successful we must study man, his sins, and his excuses. Be ready to meet him with scripture on every excuse, and show him that all have sinned and come short of the glory of God, that makes him one of the sinful. Show him, also, that it is necessary for him to take some step proving his repentance by his confession, if he would have a reasonable hope of salvation.

Use brotherly love, tact, and earnestness, if you would lead men to Christ; and yet, be bold enough to tell him of his sin.

Many times we grow disgusted with the conceit of non-Christians; impatient with their obstinacy; and discouraged over their weaknesses; but patience and prayer brings victory.

I believe in persistence, but not in nagging. The best results come from a good, quiet, personal talk with the individual; then let him think for a while, meet him again and ask the result of his thoughts since you last spoke to him.

If possible, get him to promise to pray, asking God what he would have him do. I believe more decisions have come to those with whom I have dealt from this, than from any other request or suggestion. Some have said they were not willing to do this as they knew the answer would be for them to yield.

My own plan is to work toward especial periods.

First the communion season. If this be held quarterly, begin some three weeks in advance, select some individual to talk with at the close of each service. Use every opportunity wisely, and prayerfully to get a decision before the coming communion.

Second: I observe the week of prayer and one or two following weeks by a half-hour prayer service each evening, conducted by some member of the church; this followed by an evangelistic sermon, with insistence on personal work by all Christians.

These methods have brought very blessed results in one church, and I believe would bring renewed life and strong growth in many churches now scarcely able to maintain services.

"Love virtue, she alone is free:

She can teach thee how to climb

Higher than the spherie clime;

Or if virtue feeble were

Heaven itself would stoop to her."

—Milton.

"A little colored boy in Kentucky was asked how old he was. 'Well, Marse James, that 'pends on your point o' view. Ef you asks me how many yeahs I'se benn livin', it's about ten. But ef you ask me how much fun I's had, its moah'n a hundred.'"

EVAN ROBERTS IN BRISTOL.

Last week-end Evan Roberts paid a visit to the Rev. T. Ferrier Hulme, M. A. (of the Bristol, King-street, Wesleyan Circuit), who last winter, took an active interest in the Welsh Revival. On Sunday morning he accompanied his host to his chapel—Cotham—where a large congregation had gathered, expectant of hearing him; and at the end of a communion service, held after the ordinary service, he addressed a few earnest remarks on the need for open confession of Christ by believers. Mr. Hulme had been planned to preach at the Bushy Park Wesleyan Chapel, Totterdown, in the evening, the occasion being the Foreign Mission Anniversary, and here also a crowded congregation had assembled, hoping to hear and see the honored revivalist. After a short sermon by Mr. Hulme the meeting became one of prayer, praise, and testimony. Mr. Roberts spoke twice with intense earnestness, on obedience to the voice of the Holy Spirit. On Monday he left to commence a seven weeks' mission in North Wales—British Weekly,

# The Ecclesiastical Year—February.

BY REV. G. B. F. HALLOCK, D. D.

## DECISION DAY. WASHINGTON'S BIRTHDAY.

In one hundred Revival Sermons and Outlines (F. M. Barton, Cleveland, O.) will be found a most excellent Decision Day sermon for children, entitled: "The Ribbon of Blue," by Hugh MacMillan. It will give you suggestions and serve as an example for your own sermon.

### DECISION, THE HEART OF EVANGELISM.

Much is said of evangelism in these days. Wales sends its wonderful message to America by every mail. Great evangelists are crossing the seas in either direction, to proclaim the good news. Audiences are being stirred; churches are being quickened; hearts are being moved. But what is the heart of evangelism? It is nothing more nor less than the decision of the individual soul to turn from self and the world to Christ and heaven. It can be nothing more, for nothing greater in the experience of a soul is possible. It can be nothing less; for, if one does not come to this point of decision, all else is useless—all emotions, strivings, heart-searchings, may but sear and harden the seeking soul, unless it decides for the right.

What we supremely need today is preaching for a verdict; sermons that convict, convince, and convert. We want, this winter, services that carry men over the point of decision, and lead them to say, "As for me, . . . I will serve the Lord."

On that account Decision Day is so vastly important in hundreds and thousands of churches and Sunday Schools. It is a day to be expected, longed for, prayed for. If it is thus anticipated, it will be remembered ever after with thanksgiving and gratitude.

How it shall be used; how decisions for Christ shall be sought and gained; how we shall press for a verdict, and secure one from those who are not yet the Master's followers, the the unspeakably important questions which today confront many of our readers. How shall they be answered?

Some churches and Sunday Schools set Decision Day in November, others in February. No day is universally agreed upon. It is not important that a uniform day should be observed. But let us all observe one or more such days in our congregations. Certainly during the month of February is an appropriate season.

### DECISION DAY METHODS.

During the session on Decision Day I would have a roll call of classes. Each teacher in turn should rise and announce the number in his class, the number who are already church-members, and the number of those who have decided for the Christian life, and wish to join the church. Each announcer should be received with some appropriate comment

by the superintendent, and at the close the pastor, or some other Christian honored by all, should give these new confessors a word of hearty greeting.

As to the question whether at this time a general appeal should be made calling for immediate decisions and public confession of Christ, pastors and teachers and churches will differ. If, as each class is called, the Christians and those now ready to confess Christ should rise together, and if class after class should thus rise and remain standing, and if at the beginning and close of the roll call a loving invitation should be given for instant decisions, to be shown by simply standing with the rest, many would be swept, by the current of feeling and action, over their doubts and difficulties. Only, one caution: let nothing be done or said that would fix a soul in denial, and place it definitely in opposition of Christ. This is Decision Day, and they have not decided yet; that is all. They must think it over. They must talk it over with the teachers. They must pray about it. They must never call it a closed question till the decision is made. And they must remember that tomorrow may be too late.—A. R. Wells.

### PASTOR TO SUNDAY SCHOOL TEACHERS.

You are as under-pastors of those committed to your charge. The time and strength you devote to your respective classes constitute no small or unacceptable sacrifice. You have won the friendship and confidence of your scholars. You are giving them valuable instruction in the Bible and in conduct.

But the first great end of all Sunday School teaching should be to bring every scholar to an intelligent and hearty acceptance of Christ as Savior and Master.

The issue should be made plain and sharp. "Will you accept Christ as your Savior and Lord?" The understanding should be clear that salvation is a matter of Christ-like character and life, beginning with our conversion (or turning to God with all our hearts) and the receiving of his forgiveness through Christ; continuing in our daily walk of obedience and love, with Christ; and ending in our promotion, at death, into heaven.

Will you not, first of all, see that your personal relations with Christ are what they ought to be, and then consecrate yourself afresh to the task whose accomplishment constitutes your first and greatest responsibility as a teacher—the thorough conversion of each of your scholars to Christ? Class work will not effect this. It must be individual, soul to soul. To find or make the opportunity will take time. What duty should take precedence of this?



Do not let your scholars confound the acceptance of Christ with joining the church. After you have won them to the former, present to them the latter duty. Explain it to them as both a duty and a privilege. Make sure they understand the Lord's Supper, as something done "in remembrance of Christ," to refresh our love for him, and give us a new start in the Christian life.

There must be a large number of our scholars, many of whom have grown up in the school, who have never come to any definite decision as Christians. Let us set ourselves to the task of winning them without delay.

With grateful appreciation of all your unselfish labor and devotion, I remain, Your friend and minister.—W. R. T.

### WISDOM OF DECISION DAYS.

The day in the interests of which this message is sent forth, may well be called "The Decision Day in the Sunday School." It would be perfectly natural to expect conversions constantly, and if our schools were as God would have them be, our children would come as naturally into the Kingdom of God as the sun rises in the morning and sets at night. But it is a wise thing, even if this be true, to appoint certain days when decisions may be wisely and strongly urged. These days may be more or less frequent, as the workers in the church may elect, but ought certainly to be observed each year, although in some schools they are held as often as once a quarter, and always with blessing.—Rev. J. W. Chapman, D. D.

### PREPARATION NEEDED.

In the state of New York for the past five years much emphasis has been laid on Decision Day in our Sunday Schools. As one result, even though not half of the Sunday Schools have availed themselves of this opportunity, the reported number of conversions has more than doubled.

Of course those schools that have worked wisely preparing for that day, and have invoked the aid and direction of their pastors, are the ones that have reaped the largest harvest. To launch Decision Day on any gathering of young people without due prayerful preparation is to invite defeat, and do much harm. To make wise use of the day is to bring to a point of decision many who are "almost persuaded," and who need only the kindly influences of such a movement to be brought over the line.

—Rev. A. F. Schauffler, D. D.

### A DIVINELY PLANNED INSTITUTION.

I am a thorough believer in Decision Day. First, because it is a divinely planned institution; for what was the day of Pentecost but a decision day that gave birth to the Church of Christ? As "like causes produce like effects," other things being equal, a general and proper observance of such a day would doubtless result in a marvellous re-birth of the church in thousands of places.

Second, because multitudes of unsaved people will never be brought to a heartfelt realization of their need of Christ unless the imperative importance of decision for him is definitely pressed upon their attention as it is on Decision Day.

Third, because I have seen thousands of persons decide for Christ on Decision Day, and know from experience that it may be made the occasion of great revivals of religion and the upbuilding of the kingdom of God's dear Son.—William Phillips Hall.

### FAITH IN THE GOSPEL AND PRAYER.

What is required, that young people may be led to Christian decision? Strong faith. There is needed firm faith in the efficiency of the gospel. Ere Decision Day shall come, study the gospel anew. It will awaken, convict, persuade, transform. The words of Christ are spirit, are life. On decision Day, and as often as possible in personal conversation before that day, let us pass on the gospel message in the fulness of its beauty and strength and persuasiveness.

There is required also, strong faith in the potency of prayer. "If ye shall ask anything in my name, I will do it." Wondrous promise of our divine Lord! Surely it is his will that all young people receive him, in faith and joy, as their personal Savior. Confident therefore, we should pray for the conversion of individuals. Though uncertain about a thousand other things that concern us, we are sure it is his will that every young man and woman shall, through personal faith, become one with him and his Father.

With a living faith in the living gospel, with a perfect trust in the potency of prayer offered in behalf of the conversion of individuals, with the spirit-directed zeal that such faith ensures, we may confidently expect that this coming Decision Day will be memorable.—Don O. Shelton.

### DECISION DAY.

Of course, every day is decision day. But "every day" is apt to be no day. "Come visit me." "I will, some day." "Come today." The limiting has transformed the whole transaction. It means business, forces decision. And so "he again defineth a certain day, saying, Today" (Heb. 4:7). I am more afraid not to place Decision Day across the child's path than I am to blunder by doing it.

There is a tide in the vast depths of ocean sweeping into the Hang Chow Bay and up the Tsientang River twice every year, brooking no barrier, sweeping all before it. The wise ones who do shipping to the interior save their heaviest freight for weeks before the "Great Bore" is due. When it comes they are ready to take advantage of its power, to ride where at other seasons they must crawl laboriously against a rapid current. We have seen Christmas-tide sweep all before it by its sheer force of momentum, carrying off his feet every old "Scrooge" of humanity, ay, and Jew and

atheist too. It is "in the air," on the street, appealing to every sense.

I think we want to achieve as nearly as possible that very thing along the line of decision for Christ by our use of Decision Day.

—Rev. Harold Kennedy.

### HOW OBSERVE THE DAY?

1. Beware of entangling alliances. Focus relentlessly on the one word, make all bend to the one purpose, insist on the one act,— Decision. Discard from the program a lot of good things. This is the wrong place for them.

2. In preparing for the day see that no element is neglected. Instruction, emotion, etc., must have proportion. Advertisement has already been commended. The year's work is cumulative; the day is culmination.

3. There is power in a new voice, a new presence. A stranger may say the same words we have spoken, and the shock of the strange voice fix it where we have failed. On the other hand, there are times when a stranger is out of place. We would be alone in family circle. The teacher, pastor or superintendent, other things being equal, is best for this work.

4. Remember that the value of an act is in its clinching power. A wish becomes vital when acted upon. A thought affects character when uttered. "Arise and walk," "Stretch forth thy hand," "Go, wash in the pool of Siloam," and the like, were chosen because suitable in each case. None of them were of intrinsic worth. Like rising for prayer, lifting a hand, going forward, signing a card, their purpose was to vitalize and impress. Of the lepers we are told "as they went" they became conscious of healing. Clinch decision by some act.

5. Emotions are to be used, not abused. Excitement endangers relapse.

6. Use the Bible. It is God's chosen weapon; for example, previously assigned slips calling for "Wise whys?" ("Turn ye, for why will ye die?" "Why should ye be stricken any more?" etc.) or "How long?" ("How long halt ye," etc.), "excuses," "hindrances," and the like, may be vastly impressive.

7. Mottoes, master ideas, pledges, such as "One soul for each," "Speak to him," "Take him by the hand," have power among young folks, entered upon a week or so in advance of the day.

8. Music has too much power for haphazard use. A song service should have progress and purpose.

9. Pray without ceasing—before, during, afterward—for and with—first, last, and all the time.

10. Get all to come. Go for those whose coming is doubtful. Go to those who do not come. Follow them up. Christ did it to you.

—Rev. Harold Kennedy.

### SOUL HEALING.

"Wilt thou be made whole?"—John 5: 6.

Moral disease is incurable by human power. It bids defiance to medical skill,

and resists all human effort. Men in all ages and climes have experimented in this particular, and invariably have all their efforts resulted in failures. Many have been the efforts made by the suggestions of the Wicked One to cure the malady of sin, but all have been ineffectual.

God has graciously provided a remedy for moral disease. He sent his only begotten Son into the world, who, through the sacrifice of himself upon the cross, opened a fountain for sin and uncleanness. In this fountain, we have our spiritual Bethesda for the healing of the soul. Those who stepped into the Bethesda at Jerusalem were healed of whatever infirmity they had. Our spiritual Bethesda has unbounded healing power.

I. Wilt thou be made whole? You cannot heal yourself. God saves the penitent sinner by anointing the blood of Jesus Christ to his heart through the inspiration and power of the Holy Ghost. The redeemed in heaven ascribe all the praise of their salvation of Jesus Christ.

II. Wilt thou be made whole? You must be willing to be made whole. God will not save you without a willingness on your part. You are a moral agent.

III. Wilt thou be made whole? This is an eminently personal question. Wilt thou be made whole? Every consideration urges you to act in the premises.

IV. Wilt thou be made whole now? Now is the accepted time, and today is the day of salvation. To-morrow may be too late. The fountain of healing still lies open. Act now. "My spirit shall not always strive with man."

—Rev. Z. Hornberger.

### WASHINGTON'S BIRTHDAY.

The celebration of the birthday of George Washington is one of the encouraging signs of the times. It shows that the spirit of patriotism is still alive among our people, and that the traditions and memories of the fathers of the republic are still held in reverence. Washington was an unapproachably lofty character. Whether we review him as a great general, leading the armies of his country to final victory through a long succession of defeats and failures, or as a great statesman, filling the presidential chair with such simple dignity as commanded the respect of the whole world, or as a great man deporting himself with perfect uprightness in all the walks of life—in any case he is the most commanding figure in our history. Let the story of his deeds be taught to our children, that they may hand it forward to the generations that are to come. He is our national hero. North, South, East, West, all alike may join in doing him impartial honor. We shall not despair of the experiment of free government as long as his teaching is heeded and his example respected by the citizens of the United States. In spite of dishonest demagogues and narrow partisans, our lib-



eral institutions will continue to survive and flourish under the protection and the blessing of millions of intelligent, moral, and religious people.

—Selected.

### WASHINGTON RECEIVING THE SACRAMENT.

When the Continental army was encamped at Morristown, New Jersey, in 1777, the Presbyterian church was converted into a hospital, and the congregation worshiped in the adjoining grove.

The pastor, Rev. Timothy Johnes, had the privilege of administering the Lord's Supper there in the woods, on a certain Sabbath, to Washington and his generals. "The Father of his Country," on whose shoulders rested the liberties and destiny of this future mighty nation, humbly acknowledged his divine Lord, in obedience to the command, "This do in remembrance of me," and sought his superhuman aid in directing the great conflict to a successful termination! How devout, how humble, how sublime.—Religious Telescope.

### STUART'S PORTRAITS.

Gilbert Stuart came from England to America expressly to paint Washington's portrait, and an ample opportunity was afforded him. Stuart says that "no human being ever awoke in him such a degree of reverence." He made two original portraits, of which one became the property of Lord Landsdowne and the other is in the Boston Athenæum. From these he painted twenty-six copies, which are now known as "Stuart's originals," and bear a high value.

### HIS ATHLETIC SKILL.

Many stories are told which show Washington's athletic skill. During a surveying expedition he visited the Natural Bridge in Virginia. Standing almost directly under it he tossed a stone on top, a distance of nearly five hundred feet. He scaled the rocks and carried his name far above all others. He was said to be the only man who could throw a stone across the Potomac River. Washington was never more at home than when in the saddle. "The general is a very excellent and bold horseman," wrote a contemporary, "leaping the highest fences and going extremely quick, without standing on his stirrups, bearing on his bridle or letting his horse run wild."

After his first battle Washington wrote to his brother, "I heard the bullets whistle about me, and, believe me, there is something charming in the sound." But years after, when he had learned all there was to know of the horrors of war, he said, sadly, "I said that when I was young."

### A NAMESAKE.

At one time, as Washington entered a shop in New York, a Scotch maid presented

a lad to him: "Please sir, here's a bairn was named after you."

"What is his name?" asked the president.

"Washington Irving, sir."

Washington put his hand upon the child's head and gave him his blessing, little thinking that "the bairn" would write, as a labor of love, a life of Washington.

### WASHINGTON IN THE NURSERY.

One winter night a large house in a Northern State was brilliantly illuminated; the table was spread with fine silver and glass and bright decorations, while a number of good things were provided for eating. A guest was expected, and the dinner was ready. The domestic said that the guest had arrived an hour before, and had been shown to a room so that he could rest and wash before dinner. As he did not come down, the host excused himself to his other guests and went upstairs. On his way he passed the nursery, and there sat the missing guest, a baby astride his foot. He was "Riding the child to Boston" and singing quite lustily "How the Derby was Won," to the delight of another child close by. When he saw his host he was a little confused, but finished the song, then rose and bade the children good-night. "Say 'Good-night, and thank you, General George Washington,'" said the father. "Good-night, and thank you, General George Washington!" the children called after him. How happy those children must have been through life to remember the time when Washington forgot his dinner to play with them!—The Children's Visitor.

### WASHINGTON'S GRAND ENDOWMENT.

Some one has well said, "The grand endowment of Washington was character, not imagination; judgment, not subtlety; not brilliancy, but wisdom." The inference drawn from Washington's career and his noble Christian manliness, is, that it is character more than genius that makes heroes. "It is character which creates nations; more than imagination. Today what is needed, above all things in our public men is fearless Christian character of the Protestant type. The moral qualities which Washington exhibited flourish only in such an atmosphere as was created by the Puritans and the Pilgrim Fathers. In our veins flows the blood that made William of Orange and Oliver Cromwell, George Washington and Abraham Lincoln. Some day we shall 'awake' and make short work of the dreamers and sentimentalists who would like to place England and the English Bible under the foot of an Italian Priest."—Religious Telescope.

### HIS CHEERFULNESS.

The popular idea that Washington never laughed is well nigh exploded. Nelly Curtis said, "I have sometimes made him

laugh most heartily from sympathy with my joyous and extravagant spirits."

When the news came from Franklin in France that help was promised from that country, General Washington broke into a laugh, waved his cocked hat, and said to his officers, "The day is ours!" Various sources testify that a smile lent an unusual beauty to his face.

#### WASHINGTON, AS HE LOOKED.

According to Captain Mercer, the following describes Washington when he took his seat in the House of Burgesses in 1759:

"He is as straight as an Indian, measuring six feet two inches in his stockings, and weighing one hundred and seventy-five pounds. His head is well shaped, though not large, and is gracefully poised on a superb neck, with a large and straight rather than prominent nose, blue-gray penetrating eyes, which are widely separated and overhung by heavy brows. A pleasing, benevolent, though commanding countenance, dark-brown hair, features regular and placid, with all the muscles under control, with a large mouth, generally firmly closed."

Houdon's bust accords with this description.

#### THE RETORT CAUSTIC.

A rich but miserly old New Yorker was approached, several years ago, with a request for a subscription to a statue of Washington, to be erected in his city.

"Washington! Washington!" the rich man exclaimed. "Why, Washington does not need a statue. I keep him enshrined in my heart!"

In vain were the visitor's solicitations, and he was naturally indignant at the parsimony of the millionaire.

"Well, Mr. R.," he remarked, quietly, as he rose to leave, "all I can say is, that if the Father of his Country is in the position in which you describe him, he is in a tight place!"

#### HIS DIPLOMACY.

While there are many stories which show Washington's straightforwardness, here is one which shows much diplomacy. He was asked by Volney, a Frenchman and a revolutionist, for a letter of recommendation to the American people. This request put him in an awkward position, for there were good reasons why he could not give it, and other good reasons why he did not wish to refuse. Taking a sheet of paper, he wrote:

"C. Volney needs no recommendation from Geo. Washington."

#### WASHINGTON'S DIGNITY.

While at his Newburg headquarters the general was approached by Aaron Burr, who stealthily crept up as he was writing and looked over his shoulder. Although Washing-

ton did not hear the footfall, he saw the shadow in the mirror. He looked up, and said only, "Mr. Burr!" But the tone was enough to make Burr quail and beat a hasty retreat.

#### HIS MODESTY.

Any collection of anecdotes about Washington is sure to refer to his extreme modesty. When the speaker of the Assembly returned thanks in glowing terms to Colonel Washington for his services, he rose to express his acknowledgements, but was so embarrassed that he could not articulate a word. "Sit down, Mr. Washington," said the speaker, "your modesty equals your valor, and that surpasses the power of any language."

When Adams suggested that Congress should appoint a general, and hinted plainly at Washington, who happened to sit near the door, the latter rose "and, with his usual modesty, darted into the library room."

#### KINDNESS TO THE FOE.

After Cornwallis's surrender at Yorktown, Washington said to his army: "My brave fellows, let no sensation of satisfaction for the triumphs you have gained, induce you to insult your fallen enemy. Let no shouting, no clamorous huzzaing increase their mortification. It is sufficient for us that we witness their humiliation. Posterity will huzza for us."

#### THE CHARACTER OF WASHINGTON.

"As the man is so is his strength."—Judges 8:21.

Though in many respects Washington was not different from other men, for he was but a man, and his virtues common virtues, yet these virtues were so many and so combined as to make a wonderfully well-rounded and symmetrical character. As Emerson said: "He stood four-square to every wind that blew."

I. Consider, first, some of the elements that entered into the forming of his character.

1. He had a good home training. A man asked the secret of his success, replied: "I had a friend." Washington could say, "I had a mother."

2. He made the most of himself. He believed in downright hard work. He sought an education and got it. His success was the result of no sudden flash of luck or triumph of genius, but of work.

3. He had the physical and material qualities needed for his providential work. Nature gave him a powerful frame, a clear eye, a quick hand.

4. He was a man of intense vigor. There is such a thing as strength without vigor. But real vigor characterized his whole make up. This it was which helped him to meet privations, and which sustained him in the face of opposition.

II. Consider, secondly, some of the traits or qualities of his character.



1. His modesty. He always felt that his countrymen rated him too high. When chosen Commander-in-Chief of the United Colonies' army, he asked every gentleman present to remember his avowal of his own sense of unfitness; and his letters to his wife and family prove his sincerity.

2. His sublime perseverance. Defeat could not shake, nor disaster quell, his determination. Indeed, they only developed his energy and persistence.

3. Near akin to this we mention his undaunted courage. Cautious, brave, unfearing, unflinching, he could, and did, stand alone at times when every one seemed against him.

4. His patriotism. This was too marked to need mention.

5. Another quality for which his memory is most cherished was his absolute integrity.

6. The crowning element in his character was his faith in God.

Cherish his memory. Imitate his example. Thank God for our nation. Resolve on patriotic devotion to everything which can advance our beloved country.

#### REFERENCES.

For suggestive material on Washington's Birthday, Texts and Themes, Memorabilia, Facts and Incidents, and Sermon Outlines, see *Current Anecdotes*, Vol. 4, pages 292-295.

## Union Evangelistic Campaign

AT SCHENECTADY, N. Y.

BY REV. GEO. R. LUNN, D. D.

No one who has studied the religious conditions of America can escape the conclusion that we are on the eve of a great religious awakening. It is useless to deny the fact that the church has been too exclusively devoted to her own selfish interests, forgetting the needs of the great mass of our fellow men, forgetting, in part at least, the obligation she owes to the community at large. Stirred by the report of conquest in different parts of the world, the Church in America has been seized with a new spirit of holy zeal. Recognizing weakness, we are seeking to remedy them. Acknowledging faults, we are pushing forward with new fervor. It cannot be denied that today men are hungering for a definite and positive message from the Eternal. We are wearied with our prosperity that has taken from us our soul peace. We are beginning to see, as never before, how much better a man is than a sheep. In the great kingdom of God, which is to be a present reality no less than a future expectation, every man has value. These men of every condition of life are to be won for the kingdom. If they do not come to church,—and they do not,—the church must go to them. The church of the future, in a larger degree than in the past, is to be a force for reaching all men, and not a field within which to develop some men.

The coming of Dr. Dawson to America has given a fresh impulse to evangelistic endeavor. A great many of our larger churches have been in earnest, serious in their desire to see men saved, but for some reason have lacked the necessary fervor to ensure definite results. Our English friend seems to be peculiarly fitted to arouse the latent enthusiasm of our cultured people. Especially was this manifested in his great work at Plymouth Church, Brooklyn, and in the different churches of Boston and vicinity. His coming to Schenectady last spring for a two day conference with ministers and laymen, led to the organization of our forces for a union evangelistic campaign which began November 13th, and ended December 1st, Dr. Dawson being with us continuously from November 19th to 29th, returning again for a final service December 1st. The week beginning November 13th was given up to prayer and preparation. At ten different centers in our city, a preaching service, followed by a prayer meeting, was held on the evenings of Monday, Tuesday, Wednesday and Thursday. One minister was selected by the Executive Committee of the Ministerial Association to have entire charge of the services at a given center, each leader to bring to the people during the four successive nights, the message that was stirring his own heart and life. Thus forty services of great power were held, the attendance being large. On the Friday evening the Sacrament of the Lord's Supper was observed in the First Presbyterian Church to which every Christian, from whatever denomination was cordially invited. Rev. Hugh Black, who is in this country, was requested to take charge of this unique service. I say unique, for indeed it was. Never before in Schenectady, or in any other city of our land, as far as I know, has there been such a service in which Presbyterians, Methodists, Lutherans, Methodists, Dutch Reformed, German Methodists, Congregationalists, Baptists, and even some Episcopalians, gathered about the sacred table of our Lord in genuine Christian unity. It was an inspiring sight to look upon this congregation united as one man in the desire to witness in Schenectady a mighty work of grace.

Preceding the communion service Mr. Black gave an address on "Faith." It was just the word needed. The speaker was surely divinely controlled, and brought home to the hearts of our people a message of great power. The fact that he was a stranger among us was forgotten. From the beginning he won every heart and at the close of his address all present felt a thrill of soul. The spiritual intensity of the hour was blessed, just the atmosphere to make doubly precious the sacrament of the Lord's dying love.

With such a happy beginning it is not strange that the Sunday services were crowded by men and women eager to hear Dr. Dawson. Hundreds were unable to gain admittance to the church where he was to preach. From the

(Continued on p. 242.)

## Sermon Department.

### THE COURSE OF TRUE LOVE\*

BY W. ROBERTSON NICOLL, in the *British Weekly*.

"God so loved the world, that he gave his only begotten Son, that who-soever believeth on him should not perish, but have everlasting life."—John 3:16.

There are many, I am well aware, who view with secret misgivings the opening of new places of worship. Says one, "Religion has changed—advanced or receded, as you will—like everything else. The creed in our day was simple and severe. To us right or wrong meant Heaven or Hell, neither more nor less. Now what is Christianity? Who can show us?" It is even affirmed that Christianity is a wreck, that the foundations of the old temples of truth and peace have been undermined, and that buildings like these are the futile monuments of a glorious but tragical delusion.

Now we are not concerned to deny the immense advance in thought and knowledge, the ceaseless floods of sunlight that have poured into every region where the human mind energises. We have asserted in this Church, and at great cost, the right and the duty of every Christian Church to follow the leadings of the Spirit, but our Gospel remains unaffected. We can preach it, if that were possible, more fully than our fathers could. That Gospel is no other than my text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." In expounding it I shall adopt the divisions of a celebrated preacher. We have here (1) *The Lake*; (2) *The River*; (3) *The Pitcher*; (4) *The Draught*. *The Lake*—God so loved the world; the *River*—that he gave his only begotten son; the *Pitcher*—that whosoever believeth on him; the *Draught*—should have everlasting life.

I. *The Lake* is the Love of God. "God so loved the world." It is not too much to say Christians have shrunk from the full force of this great word. They have even interpreted the words to mean the elect sinners of the world. Where they have not gone so far as that they have stopped short of the clarion proclamation. The words "God is Love" are not to be found in our catechism or in our Confession. They do not occur, so far as I remember, in any of the Confessions of the Reformed Church. No matter. We go back to the supreme standard, the Word of God, and we find the mystery there. God loves the world and each soul in the world. The love of the mass is the love of the individual. Each single soul is beloved as if there were no other. There is no limitation. God loves each soul of our fallen family. The worst and the most forgotten is strained to his bosom. Is it an easy thing to say? Nobody said it till Christ said it. Even after Christ said it many of his most faithful servants have feared to repeat it. I shall never forget how Professor Elmslie, in the brief delirium before death, when his mind was wandering, came back over and over again

to "God is Love, God is Love; I will go out and tell this to all the world. They do not know it."

Yet the lips of the most faithful must tremble sometimes as they repeat it. The sorrows of the world seem to rise up and silence them. Can we trace the love in the agony of human life? The burden and the weary weight of all this unintelligible world are too much for us all at times.

"Nature, red in tooth and claw,  
With rapine, shrieks against the creed."

The hideous sense of wrong, of sin and sorrow, of vice and crime, mars the scene wherever we turn. Think of the sorrow of the world. The child was meant to be happy, and it seems at first as if exquisite and perfect provision were made for that happiness, and there is no sadder thing than to watch and to behold how the light-heartedness of youth is gradually overcome. Moth and rust corrupt, thieves break through and steal, temptations arise, and shake, and overthrow. We guard our poor citadel as well as we may, but the assault comes from the unexpected quarter and overwhelms us. No progress, no discovery, will lighten the load or lessen the pain. There are evils that may be avoided, but so long as death and sin remain, the woe must remain, and doubtless as the world grows older men grow more sensitive; the pang is keener, the wound is deeper, and heals more slowly. And what shall we say to the wrongs of the world, the defeats of good, the triumphs of evil? The righteous perish, and that is hard; but no man layeth it to heart—that is harder still. The dark enigmas and incomprehensible anomalies of existence make us pause and fear.

Then we say, "Can God love us, so direly defeated by sin as we are?" So gentle a Christian poet as Keble tells us that even the hearts of the saints cannot bear mortal scrutiny.

"Then keep the softening veil in mercy drawn,  
Thou who canst love us, tho' Thou read us true."

Can it be that God loves Nero, that he loves Judas? Can it be that God cares for saints and martyrs, whom he abandons to defeat and agony and death? One thinks of St. Bernard's question, when, absorbed in meditation, he rode by the lake of Geneva, and said at evening, "Has anybody seen the lake?" We have to answer, "No man hath seen the lake at any time," and yet we know that all God's awful attributes

"are but the ministers of love,  
And feed its sacred flame."

II. For there is a River that makes glad the city of God. We know of the Lake because we know of the River. God so loved the world, that he gave his only begotten son. The course of true love never did run smooth,



and the course of the divine love ran rough indeed. We do not preach that an easy way has been thrown open, and that now the gate is no longer strait and the road no longer narrow. No, God so loved that he gave. It is not merely that he sent his son; he did much more. He gave his son, and as the apostle more fully expresses it, "He delivered him up to the death for us all." That was the course of the divine love. The love of the Father is the source of the Atonement. He gave in love. It is most true that the Lord gave himself in love. Isaac was led to the sacrifice willing and blind, Christ went to his cross willing and open-eyed. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me," a body to be scourged, tortured, crucified. "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my, God." When men think that they get rid of the old and severe theology when the teach in a false sense that God is Love they are rebuked by this text. We do not become mawkish and sentimental because we preach the love of God; life and salvation will even more be solemn and sin more dreadful as we follow the course of the divine love.

When we are asked, as we have been asked in "Robert Elsmere," and in much literature that has preceded and followed it, why we do not get rid of the sternness and awfulness of religion and rest content simply with preaching the Fatherhood of God, our answer is plain. The one proof of God's love that will ever convince the world is the Cross of Christ. Said the great German, "If I were God the sorrows of the world would break my heart." He knew not what he said. The sorrows of the world did break the heart of hearts. Surely he hath borne our griefs and carried our sorrows, even unto blood, even unto broken-heartedness. Why do you not say that God is Father and that all is to be well, and leave the Christ out? Why do you not read the text, "God so loved the world, that he gave to everyone everlasting life?" If anyone proclaims that God is love, upon what facts is he to rest his arguments? Does he find the love of God in the mass of misery and vice in which the world around is weltering? Belief in the love of God has been maintained and propagated in the shadow of the Cross, and only there. Apart from that, where is the proof that God is a Father and not merely a force? In the Old Testament they did not know it though there are passages that dimly shadow it. Christ came in time. The heart of the world was failing. Martyr after martyr, prophet after prophet had died without a token. He came to change the cross into a throne, and the shroud into a robe, and death into a sleep, and defeat into everlasting triumph.

III. All this love may run in full flood past our door, and never reach us unless we take the pitcher—"Whosoever believeth on him." We all know what it is to trust and to be deceived. It is natural to trust, and we go on believing till we are surrounded by defaced and abolished idols. Human stays may fail us,

but there is a moment when we give ourselves to the divine. To trust Christ is not merely to believe with the intellect the truth about him, but to commit our hearts to his keeping. What all that is going to mean we can never know at first, but I believe there is in the life of every Christian one moment which may or may not be remembered when the turn is taken. In the life of every one who has really tried to make a high use of the years there is always a point where the road ceases to descend and begins to climb upward. What has happened? Perhaps some fervent and rousing word has been carried home by the Holy Spirit. There has been a bereavement—perhaps someone has died who is so cruelly missed that the rest of life seems dark and cold as the later hours of a winter day. There has been a disappointment, perhaps, in something on which the heart has been fixed, and for consolation it has turned to the Refuge and the Lover of souls. To one who sat dreaming in her garden, repeating the old enigmas, "Was he? Was he not? If he was not, from whence came I? If he is, what am I, and what am I doing with my life?" a voice seemed to speak. The voice spoke and said, "Act as if I were and thou shalt know I Am!" She obeyed, and soon He revealed himself. In this way and that is the story told, is the experience passed through, but in essence it is always the same. It is a committal for time and for eternity, for life and for death, to the Lord of all worlds. Then is the channel opened between the poor, narrow, needy life and the great lake of love. Then the Divine Lover has His way with the soul.

IV. "*Should not perish, but have everlasting life.*" That dark word "perish" is significant indeed. The tendency of all life, apart from the Divine connection and renewal, is towards decay and death. That, we know, is true in the natural sphere, and whenever we begin to think we see it to be true of the spiritual. Leave the Bible out of account if you will, you never do away with the great and sombre reality of retribution. Its reality presses more and more hardly upon the modern mind, even when that mind is in revolt against Christianity. Blot out the word "Hell" from Scripture and you do not blot it out of the world. The fires of hell are burning all around us. There are men and women here tonight who would give all they possess very gladly if they could lay their hands upon one hour of madness and pluck it from the past. There is no power to enable us to drown the reality of the wretchedness that is among us and about us, oppressing and maiming and marring existence. Perishing in its more obvious and terrible forms we have all seen. We have seen bright young lives clouded, over darkened, devastated, destroyed. But there is such a thing as perishing respectably, and that is far more common. A man may succeed in life, and attain his low ambitions, and pass well among his fellow-townsmen, and yet when you contemplate him you know that he has perished, that his ideals are gone, that

there is now no longer any communication between him and his Maker, that his soul is gone out of him. They are more who perish in silk and broadcloth than they who perish in rags. A nation may have a period of great triumph and external wealth, and yet if it has in its heart the cancer of lust, it has perished, and the outward will one day correspond with the inward, and the judgment of God be made visible? What is to rescue from perishing? What is to keep the fires alive—the loftiness, the unworldliness, the willingness to die, the aspirations after purity, truth, goodness? *Who-soever believeth on Him shall not perish*, but—it goes on to say—have everlasting life.

It is life which is the Draught from the river of love, which, as we know, is untouched by death. Our Lord Himself worked out His promise when He died for us and rose again. We know now that the solemn fact of death does not break the continuity of the redeemed existence. Since the Lord of Life lay in the grave and rose again the grave has been but the resting-place of the bodies that are still united to Him. But I think as life goes on, that we do not look upon physical death as the great antagonist in life. There are worse enemies than that. There are the temptations within and the temptations without. We are almost torn to pieces by the external and internal struggle; boiling passion, urgent appetite, wild ambition, assail and hurt the soul and the fear is that often all the life may be quenched. But the moment we believe we are made children of the resurrection, and there is given to us that life which neither the world nor grief can quench. After years and years we can say, "Blessed be God, that though the lamp has flickered a thousand times, it has not gone out." We have had our share, we say, and sometimes it seems almost more than our share, of the vicissitudes of existence. Change and decay in all around we see. Passing away, saith the world, passing away." But if we are in Christ there is something within us that has lived, that lives, and that will live. Of that life we shall never ask whether it is worth living. The life of nature, the earthly life, the life that is so heavily weighted with sorrow and crushed with care, may come to be held very lightly. It shrinks, dwindles, draws itself within meaner lines every day. Many of us weary of it long before it ends. Others feel with the American poet:

"How many times have I lain down at night  
And longed to fall into that gulf of sleep,  
Whose dreamless deep  
Is haunted by no memory of  
The weary world above:  
And thought myself most miserable that I  
Must impotently lie  
So long upon the brink  
Without the power to sink  
Into that nothingness, and neither feel nor  
think!

How many times, when day brought back  
the light  
After the merciful oblivion

Of such unbroken slumber,  
And once again began to cumber  
My soul with her forgotten cares and sor-  
rows.  
And show in long perspective the gray mor-  
rows.  
Stretching monotonously on,  
Forever narrowing, but never done,  
Have I not loathed to live again, and said  
It would have been far better to be dead,  
And yet, somehow, I know not why,  
Remained afraid to die!"

We may have lived in war with the world, the flesh, and the devil; we may have been feeble, faithless, half-hearted, and cowardly. Relapse may have succeeded relapse, till mercy would have been wearied out, if mercy were a human thing. Yet somehow, through grace, we have not turned back, and however distant, halting, covered with the mire of innumerable falls, we are still trying to do the will of God, we are seeking the way to Zion with our faces thitherward. If this is so, then this trembling flame, which is still alight, which has burned on through the temptations of time, will be steady and enduring in that Kingdom where nothing that enters can ever die.

"God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." How is it with thee, my brother, and with thee, my sister? He has sent me tonight to declare to you his gospel, to offer to you here and now his son and that life. His word is gone forth to the end of the earth, and has reached even to thyself. "Stoop down, and drink, and live." Why should we not, every one of us, have and hold and cherish and keep that Eternal Life?—*British Weekly*.

\*Sermon preached at the opening of the North United Free Church, Aberdeen, by W. Robertson Nicoll.

#### DEVOTIONAL PEPTONES.

Or, we may lose the Bible largely, vitally, by getting our knowledge of it second-hand, through devotional books. John R. Mott, speaking of such books as Fenelon's, Baxter's, Jeremy Taylor's, Miss Havergal's, Murray's, Meyer's, and the later host of similar writings, says: "We have derived too much benefit from such books to decry them; the point is, why not go to first sources? We firmly believe that much of the lack of spiritual fibre among Christians to-day is due to their second-hand knowledge of the books of God."

Phillips Brooks said: "Men are stunted and starved with their superficialness. They never get beneath the crust and skin of things. They never touch the real reasons and meanings of living. It is better to be overwhelmed with the awful voice of God than to become satisfied with the pipings of mechanical ceremonies, or the lullabies of traditional creeds."

We lose our Bible whenever we refuse to make its truths the guiding principles of our lives. A boy found an old violin in the attic. He took it to his father, who said, "It is mine." "Play it for me," said the boy. "I have forgotten how." "You say it is yours and you cannot play it? How strange!" If, in business, in society, in the home, we cannot play the Sermon on the Mount and the Ten Commandments, they are not ours; we have lost them. We may have the covers of our Bibles, and every page from Genesis to Revelation, and yet have lost the vital thing, the spirit that transforms the life.

(The twelve great chapters of the Bible are included in *The Little Bible*, 32 pages, tag-board covers. 100 sent postpaid \$1, was designed to promote universal Bible readings. As it is published at cost, I do not hesitate to call attention to it in connection with above.—F. M. Barton, Cleveland, O.)



## Methods of Church Work.

### The Fellows of Christ.

FRED S. GOODMAN, Secy. Religious Work, International Committee, Y. M. C. A.

For several months the writer had been giving addresses to groups of young men and business men on what he had termed "Conversational Evangelism." This phrase he had coined to describe a method of evangelism, the complement of and supplement to the other best known method—evangelism by public address. The former had been defined to mean any method of presenting the good news of the Saviour, by which both the one telling the news, the witness for Christ, and the person evangelized participated in the discussion of the subject. It was to include family instruction, the so called personal work, conversational Bible classes and correspondence—any method which secures a response of some sort from the person sought after, and thus permitting a further presentation of the Gospel by the follower of Christ.

The subject had seemed to appeal to many thoughtful Christian men. But there was something lacking, some means of clinching the impressions a crystallizing of purpose into definite action. The subject gave the writer much concern. Men seemed to be responsive to the appeals made. But what were they going to do about it?

### "Fellows of Christ"

#### A WORKABLE POLICY IN PERSONAL EVANGELISM

"Follow Me and I will make you to become fishers of men."

—Mark 1: 17; John 12: 26.

(For hints see Prov. 11: 30; Dan. 12: 3; Jas. 5: 19, 20.)

I believe that Jesus supreme desire is that all men in every land shall be won back to His Father. Experience shows that most of them will not be won except through individual effort.—Luke 19: 10; Luke 24: 45-48

As the purpose of Jesus in redeeming me included my becoming a personal witness for Him, in order that I may co-operate with Him in carrying out His plans, I will endeavor from this day to bring Him in conversation to the attention of individuals as I have opportunity, and I will ask God to open the way for such individual effort.

—See Matt. 28: 19, 20; 1. Peter 2: 9, 10; Phil. 2: 12-16; Rev. 22: 17.

Signature \_\_\_\_\_  
Date \_\_\_\_\_  
Circumstances \_\_\_\_\_

In December, 1904 at the Colorado State Convention of the Young Men's Christian Association an address was given to about seventy-five delegates at an early Sunday morning meeting. The number comprised college students, business and professional men and secretaries of Young Men's Christian Associations. At the close the writer presented tentatively a simple form of personal covenant which seemed to meet the need of some definite way of starting the formation of the habit of wise, tactful, loving conversation about Jesus as Savior and Lord. The covenant was outlined in a quiet way, with heads bowed in prayer. To the writer's surprise more than half of the men present voluntarily agreed to adopt the simple covenant. At their request it was put into printed form and copies were sent to those of the number who had taken the covenant. It has since become known as the "Fellows of Christ" policy for personal evangelism.

Since that time over thirty addresses have been given on this theme to large and small groups of men from Puget Sound on the Pacific to Cape Breton on the Atlantic. It has been heard by mechanics, merchants, bankers, physicians, lawyers, students, clergymen, teachers. Its central theme, "Conversational Evangelism," has been voluntarily endorsed by college and seminary professors, clergymen, evangelists and laymen alike. The writer has the names of nearly 700 men who have expressed their purpose to try to follow the policy suggested, as a life program. Several hundred additional copies of the covenant have been called for and used by others. Some things need to be said about this plan and what it represents.

First it is not a promise to speak to or with one or more persons a week or a month; all such mathematical plans seem to fail after a time. It is simply a promise to try and form the habit of conversation about Christ as God opens the way, and to pray for such opportunities. Surely they will be numerous to any who is alert. Habit is vital. To try and fail and to try again and again, prompted by love for the master, means ultimate success, when the heart will burn within one as he talks about Christ by the way.

Again some such simple plan carefully used will help meet what in the writer's judgment is the most pressing problem before the church to-day. How to get the rank and file of the church to personally share in the evangelization of their fellows according to the original purpose of Christ and in harmony with the practice of the early church and the modern church in foreign mission lands. We recall the experience of the parent church at Jerusalem where the rank and file, "except the apostles," were "all scattered" by the persecution which followed Stephen's martyr-

dom, and "went about declaring the glad tidings" and "traveled as far \* \* \* as Antioch and the hand of the Lord was with them, and a great number believed and turned to the Lord" before an apostle had so much as heard of the revival. This experience has been literally duplicated in the church in Korea in the last ten years. What other method is there in which every Christian can personally share in the fulfillment of Jesus parting command? How else can an ordinary Christian "turn a sinner from the error of his way?"

Furthermore this method, evangelization by conversation, makes public preaching effective. The preachers who depend largely or solely on their pulpit ministrations for winning people to Christ have very few accessions to their churches especially from those "who are without." Evangelism by wholesale is a failure. Even with the powerful evangelists, experts in the art of persuading the will, personal conversation is vital before and after the great appeals to make the latter really effective. The Sunday School Times has used the expression "The Great Permission" as more fitly describing the last words of Christ than the "great Commission." The phrase is especially appropriate in connection with the work of the average Christian. By this method alone is he permitted to vitally share with his pastor in winning the aliens back to his Father. He by conversations, by talking the matter over following the evangelistic sermon and between the Sundays makes the pastor's work fruitful as it can never be without this method, however eloquent, evangelical and evangelistic the sermons may be.

Finally this method alone is universal—in no other possible way can the world be evangelized. Public assemblies, whether in church, hall, theatre or the open air, will never reach a tithe of the unevangelized. Dr. MacLaren says truly said: "I do not believe that the multitude will ever be reached until Christians in far larger numbers and with far more system than hitherto, go among them and by individual effort, cast the silken chains of sympathy and brotherliness round them, which may draw them out of the depths."

Think of the sick, the infirm, the prejudiced, those out of the way, those whose employment prevents their attending the ordinary services of the church, the ignorant, the misguided, who must be awakened by friendly personal appeals and instruction before the preaching in the formal assembly will ever attract or mean anything at all to them. If the discourse method of proclaiming the gospel to needy men is the chief means of converting them it must be written down as a failure. But it is not the principal way, as facts abundantly show. Study the life of Jesus, the book of Acts, and the history of the early church, down to the dark ages, and we will find everywhere the seal of divine approval on the conversational method of persuad-

ing men to accept of Jesus as Saviour. We frequently have the phrase "back to Christ." May we not as aptly say "back to the simplicity, the naturalness, the effectiveness of the proclamation of the glad news seen in the early church?" Not less preaching, but fewer great evangelistic preachers, but more plain men and women, who count it a privilege to back up and enforce and make fruitful the pastor's sermon by personal testimony with children, neighbors, fellow workers in the field, the shop, the highways of life. First let them have a genuine experience with Christ, then in humility with prayer and an assurance of Christ's presence, blessing and enabling power let them tell of this experience, "in the sphere of the daily calling." Dr. Chalmers once said: "Our great business with Christianity is to proceed upon it." This means every Christian, each should become a proclaimer, a reporter, a herald of the joy giving story, a "follower," "a fellow of Christ." "Follow me"—become my fellows—"and I will make you fishers of men."

Prof. Steiner of Iowa Colloge, read an able paper on Evangelism, at the Council of Congregational Churches in October, 1904, which contained the following pregnant words:

"Finally we must enlist the laity in the work. We cannot reach the masses by toiling the bell and winding up the preacher. The chief business of the preacher is to teach his members to be winners of souls."

When every minister believes this and acts upon such a belief, and when the rank and file of the Church—ordinary, plain Christians—come to their own as personal evangelists, by testimony, by home training, by Bible class instruction with small groups, in and out of the churches, in homes, shops, offices, and in the by ways of society, the present lamentably small net gains in the Evangelical Churches in America will be changed to something like the gains now witnessed in many mission fields.

How can we explain the loss in the modern churches of America of this practice which was practically universal in the early church? Some say commercialism and worldliness in the church, others charge it against the modern views of the Bible, and the loss of evangelical preaching in the American pulpit. These and like explanations are wholly inadequate. The reasons lie far deeper. The average Christian has not been trained to regard personal evangelism as a natural and logical part of his entrance into fellowship with Jesus, and allegiance to him. A fair interpretation of both the spirit and letter of the New Testament makes not an exceptional few but every believer a witness. "Ye—all—are a people for God's own possession that ye should show forth the praises of him who called you out of darkness into his marvelous light." "Let him that heareth say come." But one seldom hears this subject presented in ordinary church services. It is urged in connection with evangelistic



campaigns, but as a matter of venture, personal obligation and privilege, it is almost never discussed. While laymen are at fault, are not those who have trained our pastors and the pastors themselves largely responsible for the inefficiency of the laymen? It is easier to prepare addresses than to train workers by patient, continuous, painstaking effort—men who will in organized as well as individual capacity fulfil the clear purpose of their Master.

But another reason is probably to be found in the low level on which the average church member lives his Christian life. We do not hear the "still, small voice" because we follow our Lord so far off. There is little real conscious fellowship with Christ, such fellowship as makes personal testimony, not "personal work" but a personal privilege, a joy, a delight. It must be this or it will seldom be done. During his tour in America in 1903 Rev. R. J. Campbell preached a sermon on "Testing One's Faith." In commenting on this sermon, The Congregationalist used the following language in a strong editorial:

"The weakness of Christianity to-day is in the multitude of Christians who get their knowledge of Christ, not through communion with him, but through intermediaries, through pastors and teachers, through books and current opinions, unlike Paul who said: 'I know him whom I have believed.' The crying need of the church is intercourse of soul with Soul, the only with the Only."

Is there not, then, a suggestion in the "Fellows of Christ" personal policy, as one way of improving conditions touching evangelism? It is three fold.

1. Set before Christians, consistently, persistently, tenderly their true place in Christ's plan for saving the world. Each is to be a "fellow," a "follower," a witness bearer.

2. Get Christians one by one to adopt such a program for life and begin in his strength to form the habit of conversation about Christ.

3. Seek to lead individual believers into such a nearness to Christ in personal fellowship that such testimony will be joy and constant delight.

## The Junior Church.

BY THE REV. J. W. MAGRUDER, D. D., in the  
Sunday School Journal.

The Chestnut Street Junior Church has grown out of the felt need of some way of training up our boys and girls of school age in the polity and practices of the church. Neither the children's class nor the Junior League, both of which we already have in a flourishing condition, quite answered the purpose. The idea of a children's church has floated about in a nebulous way. But the junior church took definite shape in my study in a conversation between Brother Priddy and myself, in

which both of us spoke of the need of some concrete method of preparing our children for the church. One suggestion followed another in quick succession, till he had formulated a plan adapted to his church and I had done the same for my church. The plans differ only in detail.

I have arranged with the superintendent of our Junior League to let me have the second and fourth Friday at 4:20 p. m. for the Junior Church, while she takes the other Fridays for the League. I call my Friday afternoon meeting the vesper service of the Chestnut Street Junior Church. It lasts one-half hour only. The service consists of hymns selected for real merit, prayers selected from our liturgy and which all the people are supposed to repeat with the minister, chants selected from our liturgy (including the Lord's Prayer, Tensanctus, Gloria Patri, and Gloria in Excelsis), a weekly offering for the support of the junior church (making is self-supporting). Instead of a sermon, I have been taking a different tract published by our society, one for each vesper service, and using it as a basis for enough of a pointed talk to enlist interest in the tract itself; and afterward a copy of the tract expounded is given to each attendant to keep. For example, I have used the tract, "Where is the Bible?" and just before Christmas, "Bessie's Stocking." Once I offered a keepsake to the three attendants who would get the most people to read a tract, a copy of which I gave to each boy and girl. Four tracts which I gave to three girls and one boy were read by 104 people. I am expecting to turn this method of tract distribution to account in connection with some of our evangelistic services this winter.

Any boy or girl of school age above the kindergarten may join the Junior Church. If he already belongs to Chestnut Street Methodist Episcopal Church proper, either on probation or in full connection, he at once becomes a full member of the Junior Church. But if he does not in either way belong to Chestnut Street Methodist Episcopal Church proper, he becomes a probationer in the Junior Church. The Junior Church Record is a vest-pocket book which I always carry with me, so that any boy or girl may stop me anywhere and ask to be enrolled. I now have forty on my record.

Immediately after the vesper service the official board of the Junior Church meets for a half-hour business meeting. It consists of trustees, elected to serve three months, stewards and leaders, elected or appointed for three months, all as nearly as circumstances permit, according to the disciplinary plan. We follow the Discipline wherever possible. There are no class meetings, but we assign to each leader one or more members of the Junior Church, and he becomes responsible for their presence at all our services, and acts as a go-between for the minister.

The result is that every member of the

Junior Church is coming to know the practical administration of a regular Methodist church by doing the work himself rather than by being told how the grown-up folks do it. Furthermore, he is being gradually and naturally prepared for church membership.

Portland, Ore.

Last year the Rev. W. H. Wilson, pastor of the Old Cambridge Baptist Church, Byesville, O., devised a most efficient plan for his benevolent collections. The church has six causes for which offerings are taken. The whole church was divided into groups of six, called companies. Six cards, like the one reproduced, were placed in an envelope on which the six names were written. At the end of the first two months, the person first named takes the cards and collects the offerings, then passes the envelope to the next in order. At the end of the second two months, the second person collects the offerings for the second cause; and so on through the year.

Members contributing to all of the societies and doing their part in the companies have their names inscribed on an "Honor Roll," which is framed and hung up in the church.

Mr. Wilson writes: "My church carried away State banner last year, and the State officers are seeking to introduce the plan all over the state."

### THE RECORD OF A YEAR.

FREE WILL OFFERINGS FOR THE EXTENSION OF CHRIST'S KINGDOM.

OLD CAMBRIDGE BAPTIST CHURCH,

Byesville, Ohio.

1905-6

NAME .....

Sept.	Education Society	
Oct.		
Nov.		
Dec.	Home Missions	
Jan.		
Feb.		
Mar.	State Missions	
April		
May		
June	Publication Society	
July		
Aug.		
	Foreign Missions	
	Ministers' Aid	

Possibilities of a Church of 100 Members; Offerings Taken Every Two Months.

5 cts each	In 1 year	\$30.
10 cts	" "	\$60.
15 cts	" "	\$90.
20 cts	" "	\$120.
25 cts	" "	\$150.
50 cts	" "	\$300.
\$1.00 or 1 1/2 cts per day	" "	\$600.
\$2.00 or 3 1/2 cts per day	" "	\$1200.

"Thy kingdom come, Thy will be done."

W. H. WILSON, Pastor.

### BRIGHT IDEA.

The invitation below was printed in imitation of a regular telegram and enclosed in an envelope marked "telegram."



The Third Congregational Sunday School  
Wireless Telegraph Company  
DENVER, COLO.

W. H. TAYLOR, Superintendent and General Manager

W. H. HOPKINS, J. A. DUNBAR, W. H. TAYLOR

MESSAGES DELIVERED TO ANY ADDRESS IN THE CITY FREE OF CHARGE

Denver, Colo., Sept. 23, 1905

Don't fail to come to Third Church Sunday at 11.45 a.m.

Something of interest to you.

*W. H. Taylor*  
Sept. 23

### UNION EVANGELISTIC CAMPAIGN.

(Continued from p. 235.)

very first, decisions for Christ were made. At the initial Sunday evening service twenty cards were signed and at all subsequent services definite results were witnessed. No evangelist before has so thoroughly interested the intellectual and cultured people of the city. The ministers are delighted over the outcome. The mere visible results, though great, are nothing compared with the stimulus which has been given every Christian, impelling him toward a more complete consecration. As Dr. Dawson leaves us, we feel that the work is just started, and that we will reap much from the precious seed sowing which has just been completed. Remarkable conversions have taken place, one in particular, concerning which the ministers are agreed that on account of the high standing of the individual referred to, his intellectual attainments and his wide influence, that his conversion alone was worth the cost in money and energy of the entire mission. It is not uncommon in the case of evangelistic endeavors, to feel that the bottom drops out of everything when the meetings are ended and the missionary has departed. Just the opposite effect is produced by the work of Dr. Dawson. You feel after hearing his magnificent sermons, and telling appeals, that there is nothing left for you but hard earnest work for Jesus Christ. Gladly will we welcome back to our city this man of God, so effectively used in the building up of the churches and gaining converts to Jesus Christ.

### THREE IMPORTANT BEHOLDS.

The angel said Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born a Savior, which is Christ the Lord—Luke 2: 10-11.

He came to save you.

John said Behold, the Lamb of God, which taketh away the sin of the world. And looking upon Jesus as he walked, he saith, behold the Lamb of God.—John 1: 29, 36.

He bore your sins.

Jesus says Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me.—Rev. 3: 20.

Will you let him in?

A card tract published by H. B. Gibbud, Springfield, Mass.



# CURRENT ANECDOTES

A Preacher's Magazine of Illustrations, Homiletics,  
Sermons and Methods of Church Work.

PUBLISHED BY

CURRENT ANECDOTES CO.

706-712 Caxton Bldg., Cleveland, Ohio.

SUBSCRIPTION: { In U. S., Canada and Mexico,  
\$1.50 PER YEAR.  
Foreign Subscriptions, 25c. extra, for postage.

[COPYRIGHTED 1905, BY F. M. BARTON.]

Entered at the Post Office at Cleveland, O., as  
second class matter.

Issued FEBRUARY, 1906 Monthly

## CHURCH FINANCES.

IS THE SUBJECT OF OUR ROUND ROBIN OR OPEN  
COURT ON CHURCH PROBLEMS FOR APRIL.

One man may prefer the pastoral work, another the study, another the delivery of sermons, but few preachers enjoy the financial work that falls to them in a church. If men gave freely, or as they are prospered, or give as the widow did, of her necessity, and if church finances were carefully administered, this ought not be so. Is your church financially successful? Tell 10,000 of your brethren how you do it. If you haven't any success in this line—tell us your troubles. We will have an expert write you a letter, making suggestions. For the best 250 word answer and suggestions, we will give a prize of \$10. Replies will be received until March 1st, 1906.

1. What part should the preacher take in the management of church finances?

2. After organization of the financial part of church work—should he give sufficient attention to see that the work is done?

3. What system of collection and account keeping do you use?

4. For financial work do you find business men—the "solid" members of the church—or the more spiritually inclined, more successful in securing pledges?

5. How often do you refer to giving as a Christian duty in your sermons, or preach upon it?

6. What would be the result if preachers required a business-like contract from a church each year, stating salary, how often it should be paid, with provisions for interest for deferred payments. Would this enable him to do more effective work?

7. What plan do you follow for raising debts, building funds, etc?

8. Do you personally see that money for church purposes is carefully expended?

9. Do bazaars and suppers pay, and do they help or hinder in the legitimate financial work of the church?

10. Under what circumstances may those who are not members be asked to give for church purposes?

Address: Church Finance Discussion, Current Anecdotes, 708 Caxton Bldg., Cleveland, O.

## SCHOLARSHIP AND THE BIBLE.

The following was sent to the Cleveland Plain Dealer in reply to a printed sermon in which there were reckless statements concerning the Bible. There was no reply to the letter.

In a sermon recently printed in your paper, preached in the city the preceding Sabbath, unfair and untrue statements were made, which clash with the most hallowed views and feelings of Jews, Catholics and every class of Christian, but one, of which a Unitarian writer says, "Unitarianism is loose, vague, generally indeterminate in its elements and formularies;" another says of his church, "There is no other Christian body of which it is so impossible to tell where it begins or ends. We have no principles by which any man who chooses to be a Christian disciple, whatever he believes or denies, can be excluded." To one so liberal it may be easy to be a Paine or Ingersoll, and tell of the wreck

wrought on the old book by infidels masquerading as scholars. The sure and certain truth is that the most profound and accurate scholarship, the most sober, reverent, scientific, philosophical, educators and statesmen have been devout students and believers in the Holy Bible. Newton, Copernicus, Galileo, Bacon, Locke, Pascal, Faraday, Dawson, Gladstone, Grant, Garfield, McKinley, Roosevelt and other bright names enough to fill this paper. Hear what the best and brightest Unitarian says of the Bible: "The matter is divine, the miracles real, the promises glorious, the threatening fearful; enough that all is gloriously and fearfully true to the divine will, true to human nature, true to its wants, anxieties, sorrows, sins, salvation and destinies; enough that the seal of a divine and miraculous communication is set upon that holy book." Thus wrote Dr. William Ellery Channing. How rapid the fall in faith and religion when men of the same body preach such rot under the name of Christian teaching. The Bible, like a firm anvil, has worn out many hammers. Gladstone's "Impregnable Rock" has stood to see millions of mad waves beaten to foam. This bush has burned with fire and is yet unconsumed.

The sermon assumed that the evolutionary, rationalistic critics have done deadly work and relegated the Bible to a humble place. The Bible has gone through the furnace and not the smell of fire on its garments. The men in the chair, in the land of Luther have searched every verse with what result? A well known higher critic tells us: "What is the whole history of German criticism but a series of brilliant failures from Strauss downward? One theorist follows another. Baur relegates one epistle. Harnack tells you that Baur's theory is all wrong. Volkmar sweeps together gospel and epistles; says toward the middle of the second century is the earliest date. Dr. Abbott says before 70 A. D. Strauss' mythical theory is dead and buried by common consent. Baur's tendency theory is much the same. Renan will have none of the Tubingen school; Volkmar is already antiquated, and Pfleiderer's fancies are not now the order of the day." Thus professor is against professor, university at war with university, theories, guesses, fancies, have passed away to the amazement of sceptics; but the sure word endureth forever. "Our rock is not as their rock, our enemies themselves being judges."

Since 1850, 70 different theories on the Pentateuch, 113 different theories of the New Testament, 108 of the poetic books, 98 on the major prophets, 114 on the minor prophets, more than 500 different theories. If an interchurch federation should be called in our city and all these theorists be admitted what a spectacle for men and angels? The world would not be moved to say: "Behold how good and pleasant it is for brethren to dwell together in unity."

JAMES H. HOLLINGSHEAD.

## ENTHUSIASM.

The following four items were taken from a live church paper, published by a pastor who believes in his work:

A great week. We had faith but not enough to believe that God would give us all of the rich spiritual blessings that he bestowed upon us last week.

The First Week yielded 12 additions. Twelve of them were grown people. Now for more conversions.

Sunday, Nov. 19 will be a great day in Boulder churches. Attend every service.

Hon. R. P. Dimmit, a member of the Texas legislature and a most excellent Christian gentleman, has been on a prospecting tour, inspecting the Boulder Christian Church and the community in general. He left Friday for his home to sell out his earthly possessions to move to Boulder to invest. Brother Dimmit says that a church that will give its local preacher such full houses on week nights and have conversions right all the time is the kind that he and his want to belong to.—The Sunbeam, First Christian Church, Boulder, Col.

The most striking sermon in our hundred Revival Sermons and Outlines is, "Let Me Alone, or the Great God in the hands of man." If Jonathan Edwards' sermon "Sinners in the hands of an Angry God," is likened to the Law, then surely Christlieb's sermon is the Gospel. The thought it seems to me would move men to pray for and speak to others and more than that would move men and convince them of the goodness of God. Following a sermon the Justice of God, this thought could be used effectively as a contrast. I know of only two or three weak sermons in the whole hundred, and twenty or more of them are soul-stirring, as much so is seems to me, as if you had heard them from the lips of the speaker.



## THE TORREY-ALEXANDER MEETINGS.

Preachers all over the United States are wondering about the Torrey-Alexander meetings in Toronto. "Will the Revival stand transplanting?" It was wise to try it on Canadian soil, for Canadians knew what it had accomplished in Australia and England, and are more intelligent than Americans as to the Welsh Revival, which has broken out afresh.

After two weeks' work in Toronto it would seem that the results in Toronto will equal the results in any of the English or Australian cities where the evangelists remained a month.

We quote a few comments from the report of G. T. B. Davis in the Union Gospel News:

Each day the revival grows in power and in enthusiasm. Nightly the big Massey Hall is packed with more than 4,000 persons, while hundreds and sometimes thousands of others besiege the doors in vain. Each night from 600 to 600 of those unable to get into Massey Hall attend an overflow meeting at the Metropolitan Methodist Church, and one night there were fourteen decisions in the overflow meeting alone. It is a remarkable sight to see hundreds of people gathered in front of Massey Hall fully an hour before the time set for the services to begin, both afternoon and evening.

After Dr. Torrey preached on "What a child can do," over 600 boys and girls stood up and went to the front of the hall signifying their acceptance of Christ. The demonstration was orderly and Dr. Torrey cautioned them:

As Dr. Torrey saw the children coming down in throngs, he said, "I praise God so many are coming," and then he cautioned them saying, "If you are a Christian already, don't come! Unless you are going to take Jesus as your own precious Savior, don't come! Don't come unless you are in earnest!"

Toronto was aroused to still greater revival fervor a few days ago by the simultaneous distribution of 100,000 "Get Right With God" cards. One evening, at the conclusion of Dr. Torrey's sermon, Mr. Alexander held up a small white card in his hand, and said that although it appeared to be a very small thing yet it has proved a mighty power in the salvation of men during their entire trip around the world.

He then explained to the audience that he wished to give 100,000 of the small cards with "Get Right With God" printed on them in bold red letters, and that he wished them to be distributed as quickly as possible throughout the length and breadth of the entire city. He told the people to give one to everyone they met, pin them up on trees, and put them in all sorts of odd places, put them in letters and send them away to their friends, thus making "the government stamp carry a little religion along with it."

The people followed out his suggestions to the letter. Among the converts last night were five who held up their hands to say that they had been led to Christ by the little card.

The revival here in Toronto is starting local revivals throughout numerous Ontario towns and cities. What may be termed "echo" revival meetings are being carried on at Flesherton, Alvinston, Arthur, Sturgeon Falls, Peterboro, and other places. One minister who came over 300 miles to catch the fire stood up in the meeting last night, and said: "Three hundred and thirty miles from here my people held a prayer meeting last week to pray for the success of the work here. It started a revival. Four were converted, and two were led to confess Christ who had never confessed him before. The whole church was awakened, and they have sent me here as the result."

The great question, however, among preachers is, do these converts join the church. Are the results permanent, or is it like a circus that folds its tent and fades away, leaving three sawdust rings and holes in the ground where the center-pole stood. It has been stated that out of 8000 converts in Melbourne, over 5,000 joined church within six weeks after the revival. And in England there was a trail of Bible study circles left in the wake, and dead churches were brought to life.

## THE OPPOSITION TO REVIVALS.

Personally I believe that evangelistic work should be done by individuals with individuals. And this method of getting people saved may transplant the other, but take ten personal workers and you ask how they became interested in personal work for souls; and nine will tell you that they became interested:

1. Through being converted in or influenced by a revival.

2. Or were trained by some one that was so converted or influenced.

The ordinary church work of to-day is not producing results—it is simply holding the fort—not getting enough recruits to take the places of those who die or desert. One great objection urged is lack of permanent results. The U. S. Navy department is greatly troubled by a large per cent. of desertions. But they don't stop taking recruits. Don't they send out officers to evangelize in inland towns—great posters are used to advertise the advantages of foreign travel at government expense.

The most ridiculous opposition comes from the Outlook. It quotes the following from Davis' book on Torrey-Alexander.

"Keep looking on Jesus. If you are puzzled what to do, look at Jesus and think what he would do.

"Keep confessing Jesus. Show whose side you are on at your own church or chapel, in your office—everywhere.

"Keep studying your Bible—at least fifteen minutes every day.

"Keep praying. Take plenty of time to pray.

"Go to work. The more you work for Christ the more you will enjoy it.

"Find some church, chapel, mission, or assembly, and join it. And be faithful to it."

It then says:

"The phraseology of this exhortation is conventional, but the spirit is sincere, the appeal is direct, the underlying doctrine is spiritually true, and the counsel is practical and wise. If this is typical of Dr. Torrey's message, the Torrey-Alexander Mission might be welcomed as a powerful agent for the higher life in America, if it were accompanied by a rational theology, a spiritual faith, and a direct practical application of truth to character and conduct. But, judging from Mr. Davis' account, these characteristics are wanting. We therefore counsel the churches and the ministry, so far as our influence extends, to study its methods, but to be cautious in giving to it their indorsement and support."

The great fault it finds with Torrey is that he prayed about selecting a suit of clothes. He got such a good suit at so low a price that he believed the Lord answered his prayer. It is evident from Torrey's work that he prays about something besides pants. He must pray about strength and power to move people to give up their sins. If the Outlook editor prayed about his editorials even as much as Torrey prayed about his clothes, I wouldn't be surprised that a change might take place in its unqualifiedly approving every theological professor who gets top-heavy in his doctrinal views. If it were not so very friendly towards Unitarianism and the men who use the Old Book as a target to shoot at, their warning against Torrey and Alexander might be taken more seriously. It may be that an air-ship theology is to be invented for the Twentieth Century. But wouldn't you like to see some fellow fly in it himself, and get somewhere with it, make a landing so to speak, before you trust yourself to it and quit paying railroad fare on the old standard gauge lines, on which so many have gone through this life, and which they supposed would eventually take them to heaven.

## DR. CADMAN'S OPPOSITION.

To a request from The Church Economist for a detailed statement as to his opposition, Dr. Cadman furnished the following:

"Dear Sir—I am, as you know, in active sympathy with all genuine evangelical work, but I am opposed to its being used for the advocacy of any peculiar theological views which create division in the church and excite just opposition among thinking men everywhere. We are not going to win the great fight which is upon us by clinging to obsolete traditions which have been discarded by the sane, reverent and constructive scholarship of Christianity; and when these traditions, which are matters of private opinions, are insisted upon as dogmas necessary to salvation, I for one refuse to be allied with any such human perversions of the Divine truth.

"The time has come to call a halt upon the oft-made statement that only men who favor certain schools of theological thought can be used by God to communicate his blessings to their fellows."

This is the opposition of the critics, of which school